DIVINE
Immediate Revelation
AND
INSPIRATION,
Continued in the True CHURCH,
In Two TREATISES.

The First being an Answer to *Jo. W. Bajer* Doctor and Professor of Divinity, so called, at *Jena* in *Germany*, Published first in Latine and now in English.

The Second being an Answer to *George Hicks*, stiled Doctor of Divinity, his Sermon Preached at *Oxford* 1681. and Printed with the Title of *The Spirit of Enthusiasm Exorcised*, where this pretended Exorcist is Detected.

Together with some Testimonies of Truth, Collected out of diverse Ancient Writers and Fathers, so called.

By *G. K.*

London, Printed in the Year 1684.

A

PREFACE

To the Friendly and Well-wiſhing

READER

THE *thing which I principally treat of in this my Anſwer to* John W. Bajer, *&c. is of Divine Immediate Revelation and Inſpiration, its continuance in the Church of God in all Ages, and of the good Conſiſtency and Harmony of it, with the frequent and diligent uſe of the Holy Scriptures, and all other true means. The which is a Theme or Subject very neceſſary and profitable to be handled. And therefore I have ſomewhat more largely treated of many things belonging to my intended purpoſe, than a particular Anſwer to the foreſaid Writer did require, regarding herein a more general profiting of the people, into*

whoſe hands, by Divine Providence, this Trea-
... may come. Although nothing, I hope, is o-
mitted, which ſhall ſeem needful to a particular
Anſwer. But the common Advantage and Be-
nefit of many, to whom I might be ſerviceable
by this kind of Writing, was more before myeyes,
than a ſtrict Method of anſwering to every
particular. For to overcome an Adverſary
in particulars, doth little contribute to the Vi-
ctory, or gaining the Cauſe that is in Controverſie;
if at any time he be overcome, it will be ſaid,
that he hath badly defended his Cauſe; and ne-
vertheleſs of his fall or overthrow, the Cauſe is
ſtill judged to ſtand, and remain untouched. I
have therefore more regarded the Cauſe or thing
in Controverſie, than the Adverſary. And there-
in, by the Grace of God aſſiſting me, I have la-
boured to ſhow and demonſtrate the good and ex-
cellent conſiſtency and Harmony of Divine Im-
mediate Revelation and Inſpiration, with the fre-
quent and diligent uſe of the Holy Scriptures, and
of all other true means. For I did obſerve, that
this was the greateſt and almoſt the only preju-
dice and impediment that did prevail in the
minds of many againſt Divine inward and Im-
mediate Revelation and Inſpiration, that this
principle being once granted and believed, the uſe
of the holy Scripture, and other means ſhall be a-
bandoned and laid aſide, and ſo by this ſtratagem
or device, the people, under the pretence of Spiri-
tual Illumination and Revelation, ſhall be led

into

into groſs and extream ignorance. This is that therefore, for which I chiefly labour in this Treatiſe, that I may remove, and lay aſide, and quite take off that great prejudice of mind that is in many people, and that both Divine Immediate Revelation and Inſpiration may be eſtabliſhed, and the frequent and diligent uſe of the Holy Scripture, whether in Reading, or Hearing, or Preaching, or Meditating, or Praying, or Thanksgiving, and of all other true means truly appointed of God, may be Confirmed. And indeed true Divine Immediate Revelation and Inſpiration of the Holy Spirit is ſo far from making void, or rendring uſeleſs and unprofitable the uſe and exercaiſe of the Holy Scriptures, or of any other true means, that on the contrary, it is the only thing that makes the uſe of them effectual and profitable. For why is it, that ſo much Reading, Preaching, Hearing, Praying, &c. in the uſe and exerciſe of the Holy Scripture is ſo altogether unprofitable unto the greateſt part of men, but becauſe they have departed from that Divine and Holy Spirit of God, that where it is received doth inwardly and immediately Inlighten and Inſpire them, and have rejected it as unneceſſary and unprofitable? And hence it is that ſuch groſs ignorance of God, and Divine things, even in the daily uſe and exerciſe of the Holy Scriptures, doth almoſt every where reign and prevail among thoſe called Chriſtians. But on the other hand, they who imbrace this principle of Divine Inſpiration, and

inward Immediate Revelation, with true and ſincere faith, and according unto their faith duly and carefully attend and watch unto, or wait for the Holy Spirit to inlighten and inſpire them, and ſincerely do ſtudy in all things chaſtly and purely to obey his holy Precepts, and Admonitions, and Divine Motions, they do abundantly witneſs the ſaid Holy Spirit to open, and inlighten their underſtanding, to underſtand the Holy Scriptures when they hear them, or read them, or meditate upon them, and exerciſe their reaſon, or rational faculties in a ſober and moderate way, under a due ſubjection to the Spirit of God, in theſe or any other profitable things: and alſo they feel and perceive their hearts and affections led and drawn by the Holy Spirit, yea kindled and inflamed thereby to love the Teſtimonies and Oracles of the Holy Scriptures, and to value or eſteem them above all the Riches, Delights and Honours of the World, whereby it comes to paſs, that in reading or hearing them, and meditating on them; when they are not reading nor hearing, they find great delight, and profit themſelves very much in the frequent and diligent uſe of the Scripture, the Holy Spirit leading them unto the ſame, and inlightning them, in order to the increaſing and promoting holineſs of life. Now many fall into dangerous and damnable extreams, ſome on the right and ſome on the left hand. On this hand theſe fall, who ſeem to imbrace the letter

of

of the Scripture, *but reject and* caſt off *the* Spirit *of* God, *which only and alone maketh it* effectual and *profitable*, and on this *ſide*, *moſt of theſe called* Chriſtians *at preſent do miſerably* tranſgreſs, *and deceive themſelves, and are miſerably deceived by their* blind Teachers *and* Guides; *who depreciate and* cry down *this* moſt holy *and* moſt profitable gift *of the* Divine Spirit *and* Light; *and labour to render it among the People as a* vile *and* hurtful thing. *But wo, wo, to theſe* blind Guides *and* Teachers, *whoſoever in the* day *of the* Lord, *unleſs they timely and ſeriouſly* repent. *And on the other hand, too many (although fewer in number then the former) under a* pretence *of following the* Spirit *inwardly, do either* altogether, *or at leaſt* too much *neglect and lay aſide, and caſt off the* uſe *and* exerciſe *of the* Holy Scripture; *and of other* good *and* true *means appointed them of* God. *And this* neglect *doth not at all proceed from the* Holy Spirit, *as if that* could *or* did *in the leaſt* move *them unto the ſame, but cometh from their* ignorance *and want of* knowledge, *and alſo from* loftineſs *of* mind, *and* Spiritual Pride, *of* all *which they muſt alſo* repent, *that they may be* ſaved, *and come to* walk *in the* way *of* Salvation; *but they who under the ſpecious pretext of the* Spirit *neglect and lay aſide the* reading *of the* Holy Scripture, *and* Meditation *thereon, and the* uſe *and* exerciſe *of other* good means, *as* Preachings *or* De-

Declarations *of* Truth *in the* Aſſemblies *of the* Faithful *through* Holy Men, *who ſpeak by the* Holy Ghoſt, *and alſo* prayers *and* ſupplications, *and giving of* thanks *unto* God, *both in publick and private, or the* Pious *and* Chriſtian Admonitions, Exhortations, and Reprehenſions *of their* Brethren *and* Elders; *where they are* needful, *how much ſoever they make a pretext of the* Spirit, *yet they live not in the* Holy Spirit *of* God, *and they may pretend to have a* name *to live, with thoſe of the* Church *of* Sardis, *but they are very* dead, carnal, rude, *and* ignorant; *whereas the* humble, meek, *and* faithful Servants *of* God *in the firſt place, they* imbrace, love, *and* receive, *with great reſpect the* Holy Spirit *of* God, *and* watch, *and* attend *unto the ſame, and then* duely *and* chaſtly *they regard the* Holy Scriptures, *as the* Inſtruments, means, organs, *and* veſſels *of the* Holy Spirit, *as the ſame uſeth them, and* appeareth *in them, and ſo* frequently *and* daily *make uſe of them and of all other* means ordained *and* appointed *of* God; *and in their ſo doing find their great* profiting *to the* praiſe *of* God, *and to the increaſing in them* Divine knowledge *and* vertue; *for they do well* know, *and* conſider, *that it is a peculiar* work *and* office *of the* Holy Spirit, *to expound the* Holy Scriptures *unto them; explain and unfold their* myſteries, prophecies, *and* hidden things, *and reveal their deep ſence, and that ſometimes*

by

by the means of others preaching *unto them, and at other times, by* ſilent *and* ſolitary meditation *within themſelves, which doth not hinder the* immediate operation *and* communication *of the* Holy Spirit, *but is altogether made* effectual *thereby; as is ſhowed at large in this following* treatiſe. *And how can they reject the* Holy Scriptures, *or their uſe, to* read *and* hear *them, and* meditate *upon them, who believe that the* Holy Spirit *is given them, for that very* cauſe *that he may* expound unfold *and* reveal *the* Scriptures *unto them; the* Holy Scripture *therefore is not to be* rejected, *nor laid aſide by any, however ſo much* inlightned *and* repleniſhed *with the* Holy Spirit, *but greatly to be* eſteemed *and* improved *according to their* great worth. *The Apoſtle* Paul *exhorted* Timothy, *who had that* excellent gift *of the* Holy Spirit *to read the* Holy Scripture, *and praiſed him that from his* Childhood *he had known them, and been* exerciſed *in them, his* faithful parents, *to wit, his* Mother, *and* Grandmother *procuring and moving him unto the ſame; alſo the* Apoſtles *did exerciſe themſelves in* reading *the* Scriptures *of the* Prophets, *and did bring many excellent places out of them, (as the* Holy Spirit *taught them and opened them) in their* Preaching Chriſt, *and his* Goſpel, *and* Faith, *to* convince *the unbelieving, and in their* Epiſtles *unto the* faithful *they did frequently cite the* Scriptures *of the* Prophets *and did alſo* meditate *in them,*

them, for the nourishing their hope and consolation, as Paul hath expressly affirmed, Whatever said he, is written for our cause, it was written, (whereby he includeth, both himself and all the Apostles, as well as other Saints) that we through patience and comfort of the Scriptures may have hope; and if they be writ for the Saints, as well as for others, therefore they are to be read, and heard, and meditated upon, by the Saints as well as others, by Men, and Women, Old and Young, and by young Children also, that as it were with their Mothers Milk they may draw and suck in the most wholesome precepts, institutions and examples of the Scripture, and the most profitable Histories thereof, for the begetting and forming them unto a good life, by the assistance of the grace of the Holy Spirit, which shall not be wanting to them who sincerely wish and desire it, for all Scripture Divinely inspired, and is profitable for doctrine for reproof, for correction, for instruction in righteousness, that the Man of God may be perfect, throughly furnished unto every good work, 2 Tim. 3. 16. 17. Daniel who was a great Prophet of God, understood some things out of books and especially out of Jeremiah his Prophecy, as he himself did testifie. John saith, the things he did write concerning Christ, were writ unto men, that they might believe and by believing may attain everlasting life, John 20. 31. and therefore the Scriptures are given also in order to work-

work *or beget* faith *into* Chriſt, *in mens hearts, to wit, as a* means *or* inſtrument *thereof in the hand of the* Spirit, *and finally* Paul *ſaith, that the* miſtery (*to wit, of the* Goſpel *of* Chriſt) *which was kept* ſecret, *ſince the* World began, *but now is made manifeſt, is by the* Scriptures *of the* Prophets *according to the* Commandment *of the* everlaſting God *to be made known to all* Nations, *for the obedience of* faith, *Rom.* 16. 25, 26. *And although neither in the age of the* Apoſtles; *nor unto this* day *the outward* Teſtimony *of the* Scripture, *in the declaration of the* Goſpel *is come to all and every one of* Mankind, *yet it ſhall moſt certainly come into all before the end of the World and the* Goſpel (*as* Chriſt *hath declared*) *ſhall be* preached *to all* Nations *both* inwardly, *and* outwardly, *for a* Teſtimony; *to the Salvation of them that* believe, *and to the greater* condemnation *of theſe who* believe *not. And ſurely the* time *is near wherein* God *is to viſit all* Nations, *with his* Spirit, Light, Life, *and* Grace, *in a larger meaſure, than in many* ages *by-gone, and by the* virtue *and* efficacy *of his* Spirit *he will* ſanctify *and* bleſs *unto the people the* outward teſtimony *of the* Scriptures, *that with* ſpiritual fruit *and* encreaſe they may *read* them, *and hear* them, *and* meditate *upon them* diligently, *and this my* teſtimony *as concerning the worth and uſe of the* Scriptures *and of all other true means, appointed of* God, *the* Holy Spirit aſſiſting, I deſired *to have publiſhed.*

Of

ERRATA.

PAge 18. line 4. read taſt, p. 20. l. 27. r. airy, p. 29. l. 24. r. where, p. 41. l. 26. r. is Chriſt, p. 75. l. 10, 11, r. Books which they contain in ſo many words, p. 78. l. 10. f. primitive r. intimate, p. 78. l. 28. r. implanted and ingrafted, p. 79. l. 9. r. worthy of belief, p. 81. l. 17. r. at leaſt, p. 82. l. 14. r. antient writings, p. 84. l. 29. r. refuted.

The Second Treatiſe. Page 89. l. 16. r. was induced, p. 93. l. 8. r. reſtricted, p. 95. l. 23. f. acknowledge r. actually, l. 24. r. abſent, p. 97. l. 6. r. to the Holy Ghoſt, p. 98. l. 1. r. *aſſentiendi*, p. 104. l. 9, 13, 18, r. Students, l. 12. r. them, p. 105. l. 2. r. pretend, p. 109. l. 25. r. doth only conclude, p. 110. l. 10. r. inſpired, l. 21. r. ſuppoſed, p. 114. l. 13. r. inſpiration, p. 138. l. 19. r. Revelations, p. 139. l. 4. r. within, p. 145. l. 6. r. at moſt, l. 26. r. partly, p. 160. l. 24. r. *Logia*, p. 170. l. 16. r. and yet I love, p. 206. l. 2. r. *Antoninus*.

John Sister's Book

OF 1819

DIVINE

Immediate Revelation

Christ AND Wilkinsons

INSPIRATION.

CHAP. I.

MY Friend and Brother in the Truth, and Country Man *R. B.* being much taken up with another affair, when the diſſertation of *Jo. W. Bajer*, againſt his Apology came to his hand, did earneſtly deſire me to anſwer it, as God ſhould give me freedom, and aſſiſtance ſo to do, unto which I found great Liberty and clearneſs of Mind given me of God; in defence of the truth of God and whileas I was reading, and weighing the things I had read in the ſaid diſſertation, many things

did occurr unto me one after another, wherewith to anſwer. And here I give the Reader to Underſtand, that I delayed my anſwer, for ſome ſmall time, until I ſhould ſee, if any other diſſertations of the ſame Author ſhould be made Publick, and come out againſt us, as the title of this his firſt diſſertation, gave us occaſion enough to expect more ſhortly to follow. For I thought it would be beſt, to ſee his other diſſertations, that ſo either I or *R. B.* might anſwer them altogether; then to ſpend the more time and Labour in anſwering now one, and then another; but as yet I have heard of no other diſſertations of his Publiſhed againſt us. As to the matter it ſelf, I propoſe this Method in anſwering, ſo as to obſerve whatever is ſaid by the Adverſary whether well or ill, that toucheth the main thing, and hinge of the controverſie (paſſing by other things Superfluous or leſs Neceſſary,) and to every one of thoſe to anſwer diſtinctly.

In the firſt place, this Writer is to be Commended above many of our Adverſaries, for his greater Moderation of ſtile and Mind, and becauſe he writeth ſoberly and fairly of thoſe things, which he imputeth to us as falſe and Erroneous, I ſhall in Charity impute theſe his miſtakes not to flow from Hatred, or Malice of Mind, which is but too frequent in many others, but from ſome defect of right reaſon and judgment, and an Errour of humane weakneſs.

That in his firſt Paragraph, and title of his diſſertation

ſertation he calleth us *Enthuſiaſts*, I would know, whether this Name or term *Enthuſiaſt* be in all reſpects rejected by him, and theſe of his profeſſion? or what Crime or Vice, or thing unworthy of a Chriſtian Name is contained therein? For having ſearched both Greek and Latine Dictionaries and Vocabularies, I can find nothing, to make me or any other true Chriſtians juſtly aſhamed of the ſame. For *Enthuſiaſt*, if we conſider aright the Etymology, or *Engliſh* Signification of the word, is one divinely Inſpired, or Breathed upon, moved, and acted. Or one in whom God is, in whom God ſpeaketh, whom God teacheth, enlightneth, inſtructeth, leadeth, moveth, and acteth; and what I pray is unworthy of a Chriſtian Man, in all theſe things? yea what can befall to a Chriſtian, that is more worthy or deſireable? for I am greatly Miſtaken if our Adverſary, will not allow all thoſe things to belong to a true Chriſtian in a ſound and ſober ſenſe agreable to Scripture. And although ſome Heathens abuſed this term in their falſe Inſpirations received from unclean Spirits, as they did alſo abuſe the name of God, this ought not to hinder, but that it may be at laſt turned to a right uſe. We know how the Papiſts did throw this ſame term upon *Luther*, and other well minded Men, for preaching up the neceſſity of the Spirits teachings and leadings in thoſe days, by way of deriſion, and made it a crime. I have alſo obſerved, that the *Socinians*, and ſuch

as they, call all others in deriſion *Enthuſiaſts* who in any wiſe plead for the grace and Illumination of the holy Spirit, its being neceſſary, to the begetting in Men true Faith, Hope and Charity. And I have both read and oft heard, the teachers of the Epiſcopal Church here in *Britain* brand the Presbyterians and Calviniſts with the ſame. Let any ſober Man therefore be aſhamed to impute that as a crime to another, which is no crime, (if taken in a right ſenſe, in which only we take it) and which may be as well imputed to him, as unto us, according to his own Conceſſions laid down by him, in his diſſertation, as may be afterwards ſeen, in its due place. But becauſe this term Enthuſiaſt is not contained in the Scripture (although I find it uſed by *Clemens Alexandrinus* and *Origen* in a right ſenſe, *viz.* for true divine inſpiration) we ſhall not contend for it, nor affect to have it given to us, yet we would not have it in deriſion caſt upon us, for affirming that all true and ſound Chriſtians are inſpired and indued with the holy Spirit, according to their ſeveral Meaſures and degrees.

Moreover, that he ſaith in his firſt Paragraph, the chief controverſie betwixt us, and our Adverſaries lyeth, in that of inward and immediate Revelations, is very true; for this moſt noble Principle of inward and Immediate Revelation, being once received and acknowledged, many other excellent Doctrines and Principles of Chriſtian Religion are by neceſſary conſequence deduced

duced there from, and all things belonging to the Chriſtian Religion, whither of Theory or Practiſe, by the Light and vertue of the ſaid Principle of inward and Immediate divine Revelation do ſhine, and become clear, and receive their native and lively beauty and luſtre. But the ſaid Principle being denyed, many other excellent Principles are denyed alſo, and all things belonging to the Chriſtian Religion, and Church of God and Chriſt are obſcured and clouded, and as it were involved in moſt thick night darkneſs. And hence it is that we confidently affirm, that the one only true Foundation of the Chriſtian Church is God and Chriſt by the Holy Spirit ſpeaking and ſhining in the hearts of the Faithful, and inſpiring them, and communicating unto them his inward and Immediate divine Revelations, and by the ſame opening the Scriptures, and Myſteries of the Chriſtian Religion, and ſanctifying all the means both outward and inward, as of Reading, Hearing, Meditation, and Prayer; and of our whole obedience unto God in all our ſervices, whether inward or outward. Upon this Rock, which fleſh and blood hath not revealed, but the Heavenly Father hath made Manifeſt in the hearts of the faithful, the true Church is built. And whatſoever Society or Congregation of People is not built upon the ſame, is not the true Church of Chriſt but falſe and Anti-Chriſtian, becauſe it is not built upon Chriſt, as well inwardly revealing himſelf in their hearts, as

appearing in Heaven, before the Father, and interceeding for them.

What he addeth in the ſame Paragraph needeth much Correction. Although (ſaith he) they have many and diverſe errours, yet it is manifeſt by experience, if that one errour of Immediate Revelation be admitted, it is to no purpoſe to diſpute againſt their other errours, for men being once perſwaded that they have within them, a divine and Immediate Light of Revelation, they will moſt pertinaciouſly adhere to all things, which they think to be immediatly revealed unto them by God, whatever can be objected to the contrary. For firſt, that we have many and diverſe errours, he ſaith it, but doth not prove it: but ſecondly, ſuppoſe that any of us did err in ſome one thing or another, which is poſſible, if we be not duely watchful, (for we are Men, and do not judge our ſelves above the reach or poſſibility of tentation) yet it is not manifeſt by experience that a Brother who erreth, may not be reclaimed from his errour unto truth, yea the Contrary is manifeſt by experience. For we have at diverſe times, ſeen our weaker brethren, (if at any time they have through humane frailty, been tempted and overcome by the ſpiritual adverſary, and have fallen into Errour) happily reclaimed and reſtored by the pains and labours of others more perfect, and more enlightned, the grace of God aſſiſting and concurring with the ſame. And ſuppoſing that any one

one ſhould Imagine his errour to be the Truth, and under the Notion of Truth, ſhould impute it to inward divine Revelation (for no-man who hath the leaſt degree of a ſober and ſound mind, will impute errour as ſuch to the holy Spirit) yet very good and ſeaſonable means and arguments ſhall not be wanting to reclaim him unto Truth. For we can readily ſuggeſt unto him, that it is not always divine inward Revelation, which hath an appearance ſo to be, for Satan doth oft transform himſelf into a falſe likeneſs of an Angel of Light. Therefore he who ſo erreth is to be admoniſhed, that neither lightly, nor careleſly, but weightily and with great diligence he prove and examine that which is preſented unto him, under a ſhew of truth, and that he uſe all means both inward and outward, and eſpecially apply his mind, to the true divine Illumination of the ſpirit of God which never errs, that is in him, to diſcover the ſaid errour. For no Man hath any errour, if he hath the leaſt grain of Piety; but frequently an inward divine Illumination, or Revelation, contrary unto the ſaid errour, doth preſent it ſelf unto his underſtanding, revealing it, and expelling it, if duely attended, even as the Light expelleth or driveth away the Darkneſs, or as the day doth the Night. Nor are Men at this day expoſed to greater danger, who profeſs to follow inward divine Revelation then thoſe of Old, in the days of the Prophets and Apoſtles. Now we read in Scripture

of a certain Young Prophet, who was deceived by an Elder: I ask our Adverſary, could he not be undeceived. Again let him tell me, why are they more in hazard to be deceived, who profeſs to follow inward divine Revelation, then others are who profeſs to follow the outward divine Revelation of the Scripture? for he will not deny that many do fouly err, who confidently boaſt, that they follow the outward Revelation of the Scripture. Many alſo embrace error for Truth, in natural things profeſſing to follow the guidance of ſound natural reaſon; can they not therefore be convinced of their errour? and yet no man will confeſs that he hath erred in that, wherein he believeth that he hath followed the conduct of right reaſon.

What the Adverſary writeth in his ſecond and third Paragraph, concerning the things in the controverſie agreed on by both ſides, I have little to anſwer, or which ſeem to need any anſwer. This only I take notice of, that our Adverſary doth grant that, that *divine Revelation*, whereby God and the things of his worſhip, are ſufficiently and ſavingly known, doth come unto men, not by the natural power of humane underſtanding, but by the *ſupernatural operation of God.* for ſo (ſaith he) our Men do profeſs, on *Luthers* leſſer Catechiſm on the third Article of the Creed. *I believe (ſay they) that I cannot conſide or truſt in the Lord Jeſus Chriſt my Lord, or approach, or come unto him any away, by the power*

of

of my own reaſon, but the Holy Ghoſt by his Goſpel hath called me, with his gifts hath enlightned me, &c. The which words if ſome *Socinians* or *Pelagians* did read, it is a wonder if they ſhould not put on them the brand of Enthuſiaſm, yea of Quakeriſm. For the foreſaid words, ſeem to differ little or nothing from our Faith, who in ſcorn are called Quakers, which may be more clearly made apparent afterwards.

CHAP. II.

IN his fourth Paragraph he propounds the ſtate of the queſtion thus. Whether inward and Immediate Revelation be the common and ordinary way, which God uſed not only to ſome men of old, but which he doth always uſe, even to our very times, unto all men, Manifeſting unto them the things which are neceſſary for them to know, in order to their Salvation. And a little after, he mentions a twofold divine Revelation, the one inward and Immediate, for which we contend, the other outward and mediate, *viz.* the Scripture by which he ſaith, men attain to the knowledge of things Neceſſary to Salvation, the holy ſpirit working in them by that very Doctrine. But yet he ſeems not to me to ſtate the matter of the controverſie clearly enough; for in the former Paragraph, as it ſeemeth he called the ſupernatural operation of God and the holy Spirit, which is neceſſary unto all believers and

that

that abſolutely, *Divine Revelation* the which becauſe it is diſtinct from the outward and mediate,(as he calls it) of the Scripture, although not contrary unto it, I know not, how he can refuſe to acknowledge that the Revelation, Illumination, and Operation of the Holy Spirit, in the hearts of the faithful, is both inward and Immediate. For firſt, that it is inward he will not deny: ſecondly, nor will he (as I judge) deny that it is Immediate, in that ſenſe, wherein both he and all ſound and right thinking Chriſtians contend againſt the *Socinians* and *Pelagians*, or any other adverſaries of Gods grace, that the holy Spirit doth Immediately, moſt nearly and identically, by a Supernatural Operation concurr, in every holy man as well to the forming of every good thought or conception, within mans heart as to the bringing forth every good work outwardly or without. Yea and all the moſt ſound teachers in the Schools do affirm againſt *Durandus*, that not only in ſupernaturals, but even in all natural Productions of effects, God Almighty doth concurr with all his Creatures, Immediately, moſt nearly, and as many ſay, identically, or in the ſameneſs of operation. Nor doth this Immediate concourſe of God the firſt Cauſe, hinder or ſtop the influence, operation, and uſe of ſecond Cauſes, or of the means, but doth rather eſtabliſh, Corroborate and confirm them. For Example, When a Man is cured, and reſtored to health out of a Fevour,

or

or any other Sickneſs, by the application of certain outward means, God hath wrought Immediatly with thoſe means; but if the immediate operation of God had been wanting, the man had not been cured: it is therefore piouſly believed by all pious men, both according to Scripture and Right reaſon, that God in whom we live and move and have our being is moſt preſent in all his Creatures, in Heaven and Earth, and below the Earth, and that he doth impart unto them all, his Immediate concurrence, and influence, according to the exigence of every one of them. In the Mineral and Metallin region, he works immediatly with the minerals and mettals, in the vetegable, with the herbs flowers and trees, and in the Animal, he works immediatly with all the living Creatures to feed and nouriſh them. Alſo he feedeth and nouriſheth man, not with Bread alone, but with every word that cometh out of his Mouth. And if this be true, in reſpect of the natural, and animal life, how exceedingly true is it, in reſpect of the Spiritual and ſupernatual, which after a peculiar manner is called in Scripture *the life*. I do not therefore underſtand how our adverſary can reject this term Immediate from the inward divine Illumination or light of God that operates in the hearts of the faithful. But parhaps he will ſay, he doth not reject the term *Immediate*, as the ſaid Immediate concurſe and influence of God, is joyned with the means, having an excellent conſiſtency, harmony

harmony and concord with them, but that he denyeth ſuch an immediate concourſe of God, as excludeth all means, and the uſe and neceſſity of them, in regard of the common and ordinary way of Gods working, or at leaſt doth not require them as neceſſary. Now if this be the mind of our adverſary, he ought to have explained it in his diſſertation, and not to have rejected the term Immediate, without all diſtinction and limitation. But I anſwer moreover, that we are ſo far from rejecting any true Means in order to the attaining the true and ſaving knowledge of God, that we moſt gladly receive all means both inward and outward; and both the book of the Scripture, and the book of the Creatures, as bleſſings and gifts of God. We do alſo acknowledge, that in reſpect of the more ſpecial Heads and Doctrines of the Chriſtian Religion, the Scripture is neceſſary, both by neceſſity of precept and alſo of means, and in what caſes, the Scriptures are not abſolutely neceſſary, yet they are very profitable unto all, even unto the moſt ſpiritual and perfect. And therefore the uſe of the Holy Scripture is not to be rejected or laid aſide by none ſo long as this Mortal life endureth; and this upon the matter, *R. B.* hath ſufficiently granted, and that it may be the better known, in what ſpecial Doctrines of the Chriſtian Religion we hold the uſe of the Scripture to be neceſſary unto us, we grant, firſt, that the whole Hiſtory of the Creation, and of

all

all the ages from *Adam* unto Chriſt; and of all the great works of God, in building, preſerving, nouriſhing, and encreaſing his Church in all thoſe ages, unto Chriſt and unto the end of the age of the Apoſtles is made known unto us, by benefit of the Scripture of the Old and New Teſtament, the inward divine Revelation, and Illumination of the Holy Spirit, working together with the Scripture, and begetting in our minds and hearts the ſaving knowledge and faith of all theſe things. Secondly, all theſe moſt excellent Prophecies, both, and that eſpecially, concerning Chriſt, his coming in the Fleſh, and his Spiritual Kingdom in the hearts of the faithful, and alſo concerning many other things very neceſſary to be known and believed, are made known unto us by the help of the Scripture, the foreſaid inward divine Revelation, and Illumination of the Holy Spirit, working with the Scripture, and begetting in us the ſaving knowledge and belief of thoſe things, and here the holy Spirit is the principal cauſe, and the Scripture a means and inſtrument. Thirdly, the knowledge of thoſe moſt excellent examples, of the vertues, and vertuous and holy living of the Saints, that greatly conduce, by the working of the Holy Spirit, to frame and faſhion us, after the ſame Manner, and to ingraft and implant in us the ſame divine vertues and graces. Fourthly, the knowledge of many myſteries, as of Chriſt, his being both God and Man, his being born in the

Fleſh

Fleſh of a Virgin, his being crucified and becoming a Propitiatory ſacrifice for our ſins, his Reſurrection, Aſcenſion, and Glorification, and pouring out of his Spirit, and the fulfilling of all theſe things, many ages ago, as they were foretold, alſo the Myſterys of Election, Vocation, Juſtification, and of the Regeneration of the Saints, and of their ſpiritual ingrafting into Chriſt through the ſame, and the Myſtery of the Reſurrection of the Body, and its Glorification at the laſt day, with many other ſecrets and hidden things of the Chriſtian Religion. Fifthly, the knowledge of diverſe Goſpel precepts, leading and carrying on the true travellers into a Goſpel and Spiritual Life, until he arrive at a perfect Man. Sixthly, the knowledge of diverſe Goſpel promiſes, wherby we become partakers, not only of the divine life and nature, in this World, but ſhall injoy moſt abundantly, everlaſting Happineſs and felicity in the World to come. I ſay the knowledge of all theſe things, and of many more, (which to recite all one by one were too long) is conveyed unto us, by the Scriptures Teſtimony, as we are exerciſed in reading, and hearing, and meditating on them; the foreſaid inward divine Revelation, and Inſpiration, working, as is ſaid, together with the Scriptures, which can only beget in us the ſaving knowledge and belief of all theſe things.

It may now be asked, what remaineth to be revealed by the Holy Spirit, inwardly inſpiring and Illumi-

Illuminating us, the Scriptures not concurring ſo much as means and inſtruments, at leaſt immediatly, and formally, in the very act of knowledge, as touching the things revealed. I anſwer, The experimental and ſenſible knowledge of God, that is no ways obvious to the outward ſenſes, but to the inward and ſpiritual; whereby God himſelf in Chriſt, and Chriſt himſelf in his Life, Light, Vertue and Spirit, is moſt inwardly felt, ſeen, and heard, and a moſt ſweet taſt of him is received, above all that the natural man can conceive of him, and this is that moſt *inward Magiſterie* or teaching of the inward Maſter, of which *Auguſtin* makes mention, *lib.* 14. *de Trinit.* cap. 15. And it is that alſo of which the Apoſtle *Paul* ſaid, *Eye hath not ſeen, nor Ear heard, nor hath it entred into Mans heart to conceive the things which God hath prepared for them who love him, but God* (ſaith he) *hath revealed them to us by his Spirit: This is that hidden* Manna, *and white-ſtone, which no Man knoweth, ſave he who hath it.*

And for the more full and clear underſtanding of this thing, let the Reader take notice, that there is a twofold knowledge of things whether natural and viſible, or of ſpiritual, divine and inviſible. There is one knowledge of things, which is not received by the things themſelves, but by the ſigns of them, and ſuch a knowledge is abſtractive, remote, and mediate, and therefore is very obſcure, another knowledge there is which is not obtained by the ſigns of the things,

but

but by the things themſelves immediately perceived; and this ſort of knowledge is intuitive, moſt near, and immediate, and therefore much more excellent and pleaſant than that other. Note ſecondly, that all words and names of divine things, and conſequently all the words and names of the Scripture, are not the divine things themſelves, *the words and names of God and Chriſt are not God* and Chriſt, are not the Light, Life, and power of God; to ſpeak properly, they are not the ſpirit of God, the love of God, the peace and joy of God, the righteouſneſs, and holineſs, and Kingdom of God, if we will ſpeak properly, and without a figure. And even in Natural things the words and names of them, do not give us an intuitive, clear, and immediate knowledge of them, but abſtractive, remote, and mediate, as when one heareth or readeth of the Kingdom of *Italy*, of the City of *Rome*, or *Jeruſalem*, not having ſeen that Kingdom or theſe Cities, his knowledge of them is only abſtractive, or diſcurſive, obtained by the ſigns of their names and words. But when afterwards, by the reading and hearing of thoſe places, his deſire is kindled to ſee them, and that he travelleth into them; when he is come thither, he now ſeeth, what only before he read or heard of, and he converſeth face to face with the Citizens of thoſe places, he taſteth of the delightful fruits of the Country, and eateth and drinketh abundantly of them, this laſt ſort of knowledge

is intuitive, moſt near and Immediate and ſo more excellent, more clear, and more pleaſant, then the former, only by hear-ſay and report. Now if it be a more excellent and deſirable knowledge to know a natural thing, and that which is viſible, by ſeeing and perceiving the thing it ſelf, without and beyond all ſigns of words, and names whatſoever, than only to know it by the external ſigns of words, in reading, hearing and meditating on them; how much more deſirable, and clear, and more delightful ſhall that knowledge be of God and Chriſt, whereby God and Chriſt is ſeen and heard, ſmelled, taſted and felt, yea touched and apprehended, by the moſt inward parts of the Soul, in ſmoſt Sweet embraces. And let none object unto me that ſuch a knowledge of God belongeth not unto the ſaints, in this mortal life, but is reſerved for Heaven, and the World to come, for I anſwer, that a firſt fruits, pledge and earneſt of it are communicated to the Saints, in this mortal life by the Lord which is abundantly clear, both out of many places of Scripture, and alſo from the many experiences of many Thouſands of the Saints in all Ages, for the places of Scripture ſee but theſe few that ſollow, *Pſal.* 34. 8. 1 *Pet.* 2. 3. *Matth.* 5. 8. 2 *Cor.* 3. 18. *Eph.* 1. 17, 18.

Again the inward Operations, Inſpirations, and Illuminations of the Holy Spirit, when they are preſent in the hearts of the faithful, without any outward teacher or ſigns of words whatſoever,

make evidence unto themſelves, and by their own ſelf-evidence beget a moſt certain and clear knowledge of themſelves in the Souls of thoſe who have them, even as if one doth take Hony, Milk or Wine, he needeth not to uſe the ſigns of words and names, to perceive them, but rather in quietneſs and ſilence, without the noiſe or whiſper of words he doth better perceive thoſe things, and enjoyeth the ſweetneſs, virtue and benefit of them. And ſo indeed God in Chriſt, and with Chriſt in a deep ſilence as well inward as outward of all words, (the diſcurſive thoughts, and reaſonings of the mind being alſo excluded for ſome time,) is much better, and more clearly and delightfully felt and known then by all the words, that the tongues of men and Angels ever did Utter. But is therefore the uſe and exerciſe of the Scripture Words, in reading, hearing and meditation of them to be rejected and laid aſide? Nothing leſs, only the faithful Soul following its inward guide, the Holy Spirit is led from that exerciſe of uſeing the Scripture words, for ſome time, unto another kind of more noble exerciſe and life, as it were from labour unto reſt, and as it were from the ſix days working, it is led into this pleaſant Sabbath, yea from all its other exerciſes whether outward or inward, (where the Scriptures have a good place and ſervice) it is brought into this reſt and Sabbath, and ſpiritual ſleep ſo to ſpeak, where, with *Jacob*, it ſeeth the Heavens opened, and as it were the Angels of God

God aſcending and deſcending. Nor is this to reject the Scripture or its uſe and exerciſe, if at any time, the ſoul is led from that unto another exerciſe, wherein the Scripture hath not Immediate place. As he doth not reject preachiug, who from preaching paſſeth unto prayer, nor doth he reject prayer, who from that paſſeth unto ſinging and bleſſing or praiſing the bleſſed name of God. Nor doth a man reject his ſtudies, who leaving them at certain times, goeth to reſt and ſleep, or to refreſh himſelf with meat and drink, and many ſuch examples may be brought. But if it be further enquired, what the uſe of the Scriptures can be to a man, who hath received ſuch an Immediate knowledge of God, as doth not in many things depend Immediately upon the uſe and exerciſe of the Scripture. I anſwer, the powers or faculties of the Soul are various, ſome inferiour, as the Imaginative, and diſcurſive, and ſome ſuperiour, as the intuitive, and from the good and right uſe of the inferior powers, whoſe proper object are the words of Scripture, or any other words proceeding from the ſame ſpirit, the Soul is carried, unto the uſe and exerciſe of its ſuperior, or moſt ſupream power, which is the intuitive, whoſe proper object is God and Chriſt, with his divine riches and gifts, without and beyond all words. Now it is the will of God, that not one only power of our Souls be exerciſed in the knowing and worſhiping of him, but all the powers and faculties

or abilities of our Souls both the low, and high, yea and our whole man, inward and outward. And therefore the moſt bountiful and gracious God hath provided ſutable and fit objects, unto every power of the Soul; unto the higheſt he hath prepared himſelf in his ſon Chriſt, to be ſeen and enjoyed by the Soul, without thoſe veils and coverings of words, but to the inferiour and lower powers of our Souls, he hath provided the words without which they could not reach to that knowledge or apprehenſion of God. And moreover by reading and hearing theſe moſt ſweet and excellent Teſtimonies of Scripture, our outward man is piouſly and holily employed, the holy Spirit concurring, and when the words paſs or extend into outward good works and deeds, then not only the tongue and ears, but the hands and feet, and whole body is duely and fitly exerciſed in the ſervice of God. And by theſe inferiour exerciſes, (the Holy Spirit leading and aſſiſting,) becauſe of the connexion and union of the powers of the Soul, we are brought into the divine viſion; for the things which we read and hear in the Scriptnre, (the Holy Spirit cooperating) excite our attention, attention exciteth memory, memory exciteth the imagination (*viz.* not the vain every imagination, but that which is a natural faculty of the Soul given it of God) the imagination exciteth the reaſon, or reaſonable and diſcurſive facultie, and reaſon exciteth in us the love and deſire of ſeeing; and laſtly,

laſtly, this love and deſire exciteth viſion it ſelf or the intuitive faculty and power of the Soul, whereby God himſelf, that moſt deſireable good, and moſt delightful object is ſeen (as he is pleaſed to reveal himſelf, and not otherwiſe) and enjoyed, yea and as it were with both the arms of the Soul is held and embraced, for ſome ſpace of time, but this intuitive power of the Soul, whereby God is ſeen, is blinded and ſhut up in all unregenerated and unſanctified men. And thus the Soul is led, as it were, through thoſe ſix daies, or ſteps of labour, of its inferiour powers, in reading, hearing, and meditating on the Scriptures, and practiſing, what it reads of the practical part, in the leadings and enablings of God's Holy Spirit, until it cometh unto the ſweet Sabbath and reſt of the divine fruition. And this is that ſtate, of which *Auguſtine* ſeemeth to ſpeak, *lib.* 1. *de Doctrina Chriſtiana, cap.* 39. ſaying, *A man that is endued with Faith, Hope, and Love, and holdeth them firmly, needeth not the Scriptures, but to inſtruct others*; that is, as I underſtand, in reſpect of that ſupreme power of his Soul, whereby he reacheth unto God, and apprehendeth him, with Faith, Hope and Love, far beyond and above all manner or meaſure of words, he needeth not the Scriptures, although he needeth them in regard of his inferiour powers, as well for his own inſtruction, as for the inſtruction of others. And in his firſt Book *de conſenſu Evangeliſtarum cap.* 5. diſcourſing of the active and contemplative ver-

tue, he ſaith thus, *In this mortal life, that, to wit, the active vertue, is in the work of a good Converſation, but this*, to wit, the Contemplative *is more in Faith, and with ſome darkly as in a Glaſs, and in part, in ſome viſion of the unchangeable truth. Theſe two vertues are figuratively underſtood in* Jacob's *two Wives, for* Lea *ſignifieth labouring, and* Rachel *ſignifieth the beginning of Viſion:* Thus *Auguſtine*, than which what can be more clear as belonging to the preſent queſtion. And *Luther* alſo, (as appeareth out of a Book publiſhed in *High-Dutch*, *Anno* 1618. called the Harmony or Concord) did aſſert, *Such an inward Illumination and Inſpiration immediate of God, which did teach the faithful above all Books and outward hearing, by vertue of which they needed not the Books of the Scripture, but to prove unto others, that it is ſo written.* And he ſaid, *That a man, ſo taught, and inlightned of God, was above all Law, to wit, outward in a Sermon of his on* Pentecoſt. And in the ſame Sermon *he deſcribeth the ſecond Law, not to be of the Letter, but of the Spirit, not pronounced with the mouth, nor writ with Pen and Ink, but to be the holy Spirit Himſelf, or at leaſt his work, which he worketh in the heart.* And in a Sermon of his upon the *Magnificat*, he ſaith, *No man can know God or his Word aright, who doth not receive it immediately from the holy Spirit.* Note here, that the term *Immediate* is uſed by *Luther*. Again, on the fourth *Pſalm* he ſaith, *Faith is well called the light of God's countenance, becauſe it is an Illumination*

mination divinely inſpired into our mind, and a certain Ray of the Divinity infuſed into the heart of the Believer, whereby every one who is ſaved, is directed and ſaved. Again in his *Poſtill. dom.* 8. *Serm.* 2. ſpeaking of Faith as aforeſaid, he ſaith, *the Preached Word is to be ruled by Faith, and not Faith by the Preached Word.* And after, *All Doctrines are to be grounded on Faith,* (to wit, that Diviue Illumination inſpired into the Mind) *for Faith is the Touch-ſtone, Meaſuring Line, Rule, and Ballance, wherewith all Doctrines are to be weighed, proved, and judged.* And on the 111*th* Pſalm, *The words of the Lord are pure words.*; he ſaith, *The Prophet* David *here doth not ſpeak of the Scripture, but ſpecially of the Word of God, and they are then the words or ſpeeches of the Lord, when he ſpeaketh them in us, as he did in the Apoſtles: And in his Sermon on* Pentecoſt *he ſaith, It is neceſſary that God ſpeak to thee in thy heart, and that is Gods Word, otherwiſe the Word of God remaineth unſpoken.* What can be more clearly ſaid for immediate Inſpirations and Illuminations, or who can be a greater Enthuſiaſt than *Luther*, according to the aforeſaid words. I know indeed that *Luther* ſpoke and writ many things againſt falſe Enthuſiaſts, who did vaunt and boaſt of their Revelations and Inſpirations that were falſe and contrary to Scripture, which yet doth not hinder but that *Luther* might be a true Enthuſiaſt, even as he may be a true Chriſtian, who Writeth againſt falſe, or Chriſtians falſely ſo called.

CHAP. III.

IN his Fifth Paragraph he findeth fault with *R. B.* his words, for ſaying, where outward means are wanting, God himſelf infinitely good and merciful, is preſent to ſupply their defect, as to the ſalvation of Souls; and that Gods immediate help is preſent unto all, and that God doth prevent the uſe of means; by the inward and immediate motions, influences, and illuminations of his Spirit. This is that (ſaith our Adverſary) in which we diſſent from him: To whom I anſwer, If in this ye diſſent from him, ye alſo diſſent from your Anceſtor *Luther* on the ſame Queſtion: For he, in his Commentary upon the Epiſtle to the *Galatians*, *cap.* 3. Enquiring of Infants and dumb perſons how they believe; doth anſwer with *Jerome*, that nothing is deaf unto the Word of God, nor void of hearing, which ſpeaketh not unto the outward ears, but theſe, of which it is ſaid, *He who hath ears to hear, let him hear.* Again, that the Adverſary denyeth, that God doth prevent or go before the uſe of means, by his inward illumination and operation; he diſſenteth from *Auguſtine* (as well as from Scripture) *lib.* 4. *de conſenſu Evangeliſt.* where he thus expoundeth the words of *Chriſt*, *Matth.* 26. 32. *I will go before you into* Galilee.

This

This ſaying is to be taken (ſaith he) *prophetically. For* Galilee *ſignifieth either Tranſmigration, or Revelation: According then to its firſt ſignification of Tranſmigration, what other thing doth occur to be underſtood than this, that the Grace of Chriſt was to paſs over from the People of* Iſrael *into the Gentiles, to whom the Apoſtles when they ſhould Preach, if the Lord had not prepared the way in their hearts, they would not have believed the Goſpel Preached by them, and this ſhould be underſtood by theſe words,* He ſhall go before you into *Galilee. But according to the ſecond interpretation of the word* Galilee, *its ſignifying Revelation, it is to be underſtood of Chriſt not in the form of a Servant, but in that wherein he is equal to the Father, which he promiſed in* John *to ſuch as loved him, when he ſaid, I ſhall love him, and ſhow my ſelf unto him: to wit, not according to what they then ſaw, and as after his Reſurrection, he appeared with the prints of his wounds, both to be ſeen and touched; but according unto that ineffable light, whereby he doth enlighten every man that cometh into the World, according to which he ſhineth in darkneſs, and the darkneſs doth not comprehend him.* Where let the Reader notice, how that *Auguſtine* believed that Chriſt did go before the outward Preaching of the Goſpel, with his Divine Grace and Revelation in the hearts of the Gentiles: And if God be not preſent to his Creature to ſupply the defect of outward means, and yet damn the Creature; is not this to render God unmerciful, and a hard Maſter, and unjuſt, who is yet moſt merciful, meek,

meek, juſt and benevolent to all his Creatures? I thought theſe called *Lutherans*, who are ſo zealous againſt the Calviniſtical decree of abſolute Reprobation; had been more humane and merciful towards Mankind; but now ſo far as I can gather from the words of our Adverſary, they are fallen into the ſame pit with the Calviniſts, or at leaſt as bad: For if ſo many thouſands, who want the outward means, be damned eternally for the want of them; this ſo miſerable a caſe ſhould ſeem to proceed from want of Love in God towards them, and becauſe he did not love them, therefore he did reprobate and reject them. I know not how the Adverſary can ſave himſelf from falling into the deep ditch of the Calviniſtical Doctrine of Abſolute Reprobation. But hath not Chriſt died for all men? If ſo, he hath then dyed for thoſe who want the outward means, and what hath Chriſt gained for them by his death, if nothing of his Grace either already given them, or afterwards to be given, hath he not then dyed for them in vain? But doth not the Scripture ſay, that God hath his Elect ones in every corner and part of the whole world, whither he is to ſend his Angels to gather them together, even the children of God every where diſpers'd. And yet the outward Preaching of the Goſpel is not yet gone to all the parts of the earth: And what ſhall become of theſe good and honeſt Gentiles, ſuch as *Cornelius* was before *Peter* Preached the Goſpel outwardly to him? For do not *Peters* words plainly

plainly imply that there were many ſuch good and honeſt men, fearing God and working righteouſneſs, who were acceptable unto God through Chriſt, although they had not heard of Chriſt as yet outwardly. Again, what was to be done with that good ground which was good before the ſeed was caſt into it; and whence was it, that the ground was good, before the outward Preaching of the Goſpel? And what did Chriſt ſignifie by that good ground in the Parable, but men of a good and honeſt heart? Suppoſe then, that ſome of theſe were prevented by death, long before the outward Preaching did come to their ears, which is to be ſuppoſed in many, by reaſon of the ſhortneſs of humane life; ſhall therefore all theſe good men, together with the bad and wicked, be damned eternally? Let every pious and ſober man be aſhamed ſo to conclude.

In his Sixth Paragraph, he ſeemeth in part to acknowledge *R. B.* his diſtinction, between Divine General Revelation and Special; but he differeth herein, that he will not have that General Revelation made to the Gentiles to be ſupernatural but natural, nor immediate but mediate, beſide the inward or ingrafted notions of truth importing alſo an acquired knowledge by the things created, and outwardly preſented, and the information and teaching of others concurring. But as concerning the latter, it followeth not that that Revelation was not immediate, becauſe theſe Gentiles had alſo an acquired knowledge by the things created,

created, &c. For theſe two are not contradictory, to wit, one Knowledge immediate and implanted in them, and another acquired; but they both conſiſt very well together. And concerning the firſt, he doth indeed affirm, that the ſaid General Revelation is only natural, and not ſupernatural; but he hath not ſo much as eſſayed to prove it. Now as to that Queſtion, whether that General Revelation be natural or ſupernatural; it may be anſwered, that in a different reſpect it is both natural and ſupernatural: Natural in reſpect of the Subject of its Inherence; for many things receive their denomination from the Subject of Inherence, as ſome Veſſels are called golden, others ſilver, others braſs, according to the diverſity of their ſubject matter. Now God hath planted or ſown this General Divine Revelation or Law in the very nature of Man, and it is therefore called by *James* λόγος ἔμφυτος *the innate Word*, or the Word planted in our Nature, which is as the Ark unto which God hath committed this Divine Law to be preſerved. But it is Supernatural in reſpect of its Original Author, and Efficient Cauſe: For from whence cometh this Law placed in all ſouls, but from that Supreme Lord and Father of all ſouls, and therefore it is called by *Philo* the Jew, *An infallible Law and incorruptible, Printed in the immortal Mind by an immortal Nature: And by* Plutarch, *A Faith ingrafted or innate into every reaſonable Creature, living in the Soul, and never leaving the Soul deſtitute of Guidance.* Again, this Law or Reve-

Revelation is deſervedly to be reputed Supernatural, becauſe it is the Law of God, and whoever doth tranſgreſs it, he doth tranſgreſs the Will of the moſt High God: This Law therefore is above the Soul, and the Souls nature, which ought to be ſubject unto the ſaid Law, and conſequently it is Supernatural. And Laſtly, becauſe Mans whole Nature in the Fall is corrupted, but this Law doth remain in the Soul uncorrupted; therefore it proceedeth not from Mans Nature, but from a more noble Original and Fountain: For who can bring ſuch a clean thing as this Law is, out of that which is ſo unclean as Mans corrupted Nature? And indeed *Auguſtine* doth well diſcourſe on this ſame purpoſe, *lib.* 14. *de Trinit. cap.* 15. 'Man (ſaith 'he) is admoniſhed to turn to the Lord, as unto 'that Light, with which he was touched, when he 'was departed from him. For hence it is, that e-'ven the wicked think upon eternity, and do both 'reprove and commend many things in the man-'ners of men. But by what rules judge they of 'thoſe things, but ſuch as in which they ſee how 'every one ſhould live, although they themſelves 'do not ſo live? When do they ſee them? not in 'their Nature, ſeeing they ſee them with a mind, 'but it is manifeſt their minds are changeable, 'whereas they ſee that theſe rules are unchangea-'ble, which every one may ſee in them. Nor yet 'do they ſee them in the habit of their mind, be-'cauſe theſe are rules of righteouſneſs, but it is ma-'nifeſt their minds are unrighteous, (note) where 'then

'then are theſe rules writ where he who is unjuſt,
'knoweth what is juſt, where he underſtandeth
'that he ought to have that which he hath not?
'Where are they therefore writ, but in the Book
'of that Light which is called the Truth, whence
'every juſt Law is deſcribed, and is transferred in-
'to the Heart of Man, who worketh Righteouſ-
'neſs not by motion, as from one place to another,
'but by impreſſion, as the Image paſſeth from the
'Seal into the Wax, and yet leaveth not the Seal.
Thus *Auguſtine*,

Again, In this ſame Paragraph he blameth *R.B.* for ſaying, That the General Revelation doth ſuffice unto Salvation, although the Special doth not come, nor be adjoyned thereunto. But granting that he who hath faithfully obeyed and followed the General Revelation, be in a ſafe ſtate, as to the preſent, and hath a firm and ſure hope of future happineſs; yet this doth not hinder but in order to obtain a more perfect ſtate through Chriſt, of Eternal Life, the Special Revelation is neceſſary, as is plain in the example of *Cornelius*, to whom the Apoſtle *Peter* behoved to be ſent, who was to Preach unto him words concerning Chriſt, by which (as the Angel ſaid, *Acts* 11.14.) He and his Houſe were to be ſaved.

CHAP.

CHAP. IV.

IN his Seventh and Eighth Paragraphs, he ſaith little or nothing more, than what he had formerly delivered concerning the ſtate of the Controverſie, to wit, whether Immediate Divine Revelations be the Principle of knowing God, and Divine Things, in reſpect of all men, and for all times. But divers other things remain as neceſſary to be opened, for the more clear ſtating the Controverſie: Firſt, as to the Principle of Knowledg, which is either Primary, or Secundary; or which is to the ſame effect, Principal, or Subordinate. Now as concerning the Subordinate and Secundary Principle, we deny not, but that the Scriptures are a ſubordinate and ſecundary Principle of knowing Divine Doctrines and Truths, as concerning God and Chriſt; but ſtill we contend for the Holy Spirit, Inlightning, Inſpiring, and by its Life giving Vigour, and Vertue, effectually working in the ſouls of men, as the Principal or Primary: And let the Adverſary tell me, ſeeing he doth acknowledge that the inward illumination and operation of the Holy Spirit, is abſolutely neceſſary to the obtaining any Saving Knowledge of God; whether he doth not believe, that the Holy Spirit inwardly operating and inlightning

lightning the Minds of Believers, is the Primary Principle of Divine Knowledge? Or will he ſay, that the Scriptures are the Primary Principle, and that the Holy Spirit is but the ſecundary and ſubordinate, which laſt, as being too abſurd and offenſive to Chriſtian ears, I hope, he will abhor to affirm. Secondly, As concerning the term of inward Revelation, the ſtrife or controverſie is to be removed; for why ſhould we contend in meer words, if we be agreed in the ſame ſence as to the verity of the thing: Firſt, he doth acknowledge, that the inward Illuminations of the Holy Spirit are abſolutely neceſſary to beget the ſaving knowledge of God, and Divine Things in Mens minds. Secondly, He granteth that theſe inward Illuminations of the Holy Spirit, are not only effective, but alſo that they are objective, as being real objects propoſed to the Mind, and moving it to the aſſent of Truth: For ſo he doth in his Thirty Second Paragraph expreſly affirm, *That God, or the Spirit revealing, doth not only work efficiently on the Intellectual Faculty, to bring forth or produce the Act of Believing; but doth alſo move the Mind objectively, or by a formal repreſentation of an object, determine the Underſtanding to aſſent.*, Thus He. *Wherein, ſo far as I can underſtand, or reach, he doth acknowledge that the inward Illumination of the Holy Spirit*, is Revelation properly ſo called. For by inward Revelation we do not underſtand any other thing, than that the Holy Spirit works not only efficiently, or as an Efficient Cauſe upon our Under-

Underſtanding, to beget in us True Divine Knowledge and Faith; but that he alſo moves *objectively*, or by a formal repreſentation of the Object, determines our Underſtanding to Aſſent. For what is it in general to Reveal, but to propoſe the Object revealed to our perceptive Faculty, and ſo in particular, he who doth propoſe the outward viſible Objects to my ſight, he is properly enough ſaid to reveal unto me theſe Viſibles, and the ſame is to be underſtood of the Objects of the other outward Senſes. And ſurely according to Scripture phraſe, the inward illuſtrations and illuminations of the Holy Spirit, produced in the hearts of the faithful, are called Revelations; in reſpect of which, the Holy Spirit in Scripture is called, *The Spirit of Wiſdom and Revelation*, *Eph.* 1. 17. as he doth illuſtrate and illuminate the hearts of the Faithful: And *Paul*, writing of the ſtate of his Converſion, affirmeth; that God had revealed his Son in him, the which in ſome manner and degree, may be ſaid of every converted man. As yet therefore we agree well enough, as I ſuppoſe, in forming the ſtate of the Controverſie. It remaineth then, Thirdly, that we diſcuſs or conſider this term *Immediate* a little more fully, wherein alone almoſt the ſtrife of the Controverſie ſeemeth to be placed; the which, although at firſt view it may ſeem great, yet afterwards laying aſide prejudice, it may appear to be little, if any. That it may therefore be more clearly underſtood, what is ſignified by this term *Immediate*, I deſire the

Reader to take notice, that *Immediate* doth ſignifie two very different things: One is, the abſence of all means or *medium*'s in the producing any effect. Hence, God the Great Creator, is rightly ſaid to have produced or created his creatures immediately, becauſe there was no *medium* or mean, exiſting (ſave only his Word and Spirit) whereby to create them. But this ſignification of the word, or term, *Immediate*, is too ſtrait and narrow; and perhaps agreeth to no other operation, than to the Creation and Conſervation of the World by God, that infinite and ſupreme Cauſe, unleſs we add thoſe Divine Miracles, and other marvellous things which God did of old, and yet doth, without the uſe or concurrence of means. The ſecond, or other ſignification of the word *Immediate*, doth not import the abſence of the mean, or *medium*; but the intimate application, or concurrence of the principal and primary Cauſe, unto the ſecundary; together with the mean, or means, in the operation. Again, the *medium*, or mean, is either continued or diſcontinued: The continued mean, I call that mean which is continued, or continually and cloſely is conjoyned in working with the Cauſe, both principal and ſubordinate: But the diſcontinued mean is that which is not continued, or conjoyned in the working, with the primary and principal Cauſe; but either works nothing at all, or worketh only with the ſecundary Cauſe; whileas the principal and primary Cauſe worketh nothing with

with the ſaid mean, but ſuſpendeth and withdraweth its concourſe and influence, that is requiſite to the producing the effect aright. Now the continued mean, or *medium*, hindereth not, that the action or operation of the principal and primary Cauſe, be ſaid to be immediate: Hence *Immediate* is as much as to be *in medio, i. e. in the mean*, and therefore when God is ſaid to be in the midſt of the faithful, ſo that by his preſence in the midſt of them, or he mediating and intervening, they perform all their works; he is rightly and properly ſaid immediately to work in them, and to inſpire and inlighten them. Now that the continued mean hinders not the immediate operation of the principal Cauſe, many examples might be produced to ſhow it: I ſhall give an inſtance in ſome few which follow. The Sun doth immediately inlighten our eyes, and ſhine upon the viſible objects, and yet it doth this by means of the Air, and ſometimes by means of the Chryſtal, or Glaſs of the Window. But becauſe the Air, and Glaſs, or other diaphanous and tranſparent *mediums* are continued with the Suns illumination, the ſaid illumination is immediate, and is commonly acknowledged ſo to be. Again, when the Husbandman laboureth in his field, uſing many means, as Ploughing, Digging, Sowing, Watering, or Reaping and Gathering his Corn, the Sun doth immediately inlighten him, and ſhine upon his labours; by vertue and aſſiſtance of which illumination, he ſtill laboureth. Here we ſee, the

making uſe of many means, doth not hinder the immediate illumination and operation of the Sun upon the Husbandman and his labours, but all theſe means, and the uſe of them, doth very well agree with the Suns immediate illumination, and as it were, Revela'ion, and the one is perfited and eſtabliſhed by the other: For as the labouring and uſing theſe outward means, cannot be rightly performed, and do not profit or avail, without the Suns influence and operation; ſo unleſs the ſaid Husbandman doth labour in his Field, Plow, Dig, Sow, and perform other neceſſary actions for the labouring his ground; the Suns illumination, or operation, although immediate, ſhall little avail him. Another example I ſhall give, in the daily mutual converſation of men one with another. When one man ſpeaks to another face to face, they both hear and ſee each other immediately, and yet this hearing and ſeeing of one another, is not without the uſe and intervening of many means, or *mediums*; for both the voice and image of thoſe men immediately ſo converſing, are conveyed from one to another, not only by means of the Air, but alſo of many Organs of the Eyes and Ears. It now remaineth to apply theſe examples, or ſimilitudes, to the preſent purpoſe of Immediate Revelation, and the Illumination of the Holy Spirit. Do not our Adverſaries grant, that God doth ſo inlighten the minds and inward eyes of the Faithful, with his Light and Illumination (who is the inward, ſpiritual, and inviſible

Sun

Sun of the Soul) as the outward and worldly Sun doth inlighten our outward eyes? I ſuppoſe, this they will grant. Again, Is not God, who is the light and life of the Faithful, as cloſely and intimately preſent, or rather indeed much more preſent with his people, as the outward Sun is to our Body and outward Man? Doth not the Spirit of God, which is of a moſt ſubtle and penetrating nature, and his Light, Life, and Virtue, more perfectly go through and penetrate all means; than the outward illumination of the Sun can penetrate or pierce through the Air, or moſt clear and tranſparent Glaſs or Chryſtal? Is not God moſt inwardly preſent in all his Creatures, and moſt near and cloſe unto them? Is he not more near unto us, than all means however ſo near? But it may be anſwered, that God worketh in us, uſing many and various means, as reading of the Scriptures, Preaching, Hearing, Meditation, Prayer, ſometimes one and ſometimes another, and at other times divers joyned together. This is granted, but all this hinders not, that the operation and illumination of God in the uſe of thoſe means, is immediate: For if the uſe of all means in every reſpect be taken away in Gods inſtructing, teaching, inſpiring and inlightning men; I know not, if it can be proved clearly, that any man, whether Prophet or Apoſtle, was immediately inlightned or inſpired by the Holy Spirit, with ſpecial Revelation: For beſides that many of the Prophets were taught of God by the means and miniſtry

niſtry of Angels, and that *John* the Apoſtle had his Viſions of the Revelation, when he was baniſhed into the Iſle of *Patmos*, by means of an Angel ſent by Chriſt unto him; what Prophet or Apoſtle ever was of God, or of Chriſt, but made uſe of means? Was not Prayer (ſometimes both Mental and Vocal, ſometimes only Mental) a general and univerſal Mean, which both Prophets and Apoſtles uſed, and that frequently, to obtain their Divine Inſpirations and Revelations? Do we not read, how *Moſes* beſought the Lord, that he might ſee his glory? the which moſt ſweet and bleſſed Viſion he obtained by means of his prayer, and the ſame is to be underſtood of the other Prophets. And did not the Apoſtles continue with one accord in prayer, at a certain place, betwixt the time of Chriſt his aſcending into heaven, and the giving of the Holy Ghoſt on the day of *Pentecoſt*. And did they not obtain that moſt excellent gift of the Holy Spirit by means of their prayer? And did not *Cornelius* and his Friends receive the Holy Spirit, by means of *Peter* his Preaching? and the like did frequently come to paſs to the Primitive Diſciples, by means of the Apoſtles Preaching, and laying on of their hands? Did not Chriſt inſpire the Apoſtles immediately, before his Aſcenſion, by means of his outward Preaching unto them, and laying his hands on them? Did not the Apoſtles Miniſter one to another (after they had received the Holy Spirit) of the word of Life, and did edifie and build up one another?

Had

Had not the Prophets of old, Schools; and there did Propheſie, and Preach, and Pray, and by uſing theſe means, the Gift and Spirit of Propheſie came upon many Hearers immediately? Surely few or none of the Prophets or Apoſtles, but at times were outwardly taught: *Adam*, the firſt Prophet, inſtructed *Abel* and *Seth*; *Seth* inſtructed his Children, and they again their children, at leaſt ſome of them, until *Noah*; and *Noah* inſtructed ſome of his Poſterity, and they again of theirs until *Abraham*; for without all controverſie both *Abraham* and *Moſes* learned ſome things by outward teaching, from their Forefathers, of God, and Divine Things; which yet did not hinder, but that they alſo were immediately inſpired and taught of God themſelves; yea, the outward teaching did further them, and, by its virtue, did prepare their minds to receive their Divine Inſpirations. But put the caſe, that ſome of them did not hear any thing taught them outwardly, by mans voice, as in the caſe of *Adam*, when he was alone? Did he or they therefore uſe no means, to obtain their Revelations? Or did God uſe no means, when he did communicate unto them thoſe Revelations and Inſpirations? Did he not always uſe their Souls and Minds, at leaſt, as means and inſtruments, when he did inſpire them; as he did uſe their Tongues and Lips, to ſpeak forth, and their Hands to bring forth, in writing their Propheeies, Viſſons, and Revelations? For that the Souls and Minds of the Prophets, and

their Intellectual Faculties or Powers, were not altogether passive (and suppose they had been passive altogether, yet they might be accounted passive means) but were partly active; is clearly enough manifest from the diversity of style and phrase of speaking and writing, that doth occur both in the Prophets and Apostles? For *Isaias* doth after another manner of style, express his Visions and Revelations, than *Amos*: And among the Apostles, *Paul*, and *Matthew*, and *John*, do differ in their style and manner of expression. The which diversity of style and manner of speech, did proceed from the different qualifications and endowments of their minds: for as the spirit of God findeth any man furnished or endued with gifts, whether natural or acquired; so he worketh upon him accordingly, sanctifying those gifts, and making use of them as means, in his work and service. Again, that the Souls and Minds of the Prophets might be rendred apt and fit, to be used by God as his instruments and means, both to receive and convey the Revelations of his Will; how many, and how great preparations and purifications did they require; all which might be called means? Yea, with what watchings, fastings, prayers, and wrestlings, against all inward impurities, and evil and unclean suggestions and temptations of the Devil, did they labour both day and night? How soberly, how holily, how chastly, how purely, how obediently, behoved they to walk, and have their conversation, in all

Gods

Gods commandments, both in reſpect of the inward and outward Man, that they might be approved Miniſters and Prophets of God? And therefore, never any Prophet of God, who was true and faithful, whom God inſpired immediately, but uſed divers ſorts of means: And did not ſome of the Prophets under the Law, make uſe of Minſtrels, as means, to fit or diſpoſe them to prophecy, in that legal and ſhadowy diſpenſation? And *David*, at ſundry times, when he conſidered the Heavens, and the Stars, and other excellent works of God; did fall into moſt excellent and noble Viſions and Propheſies, as may be ſeen, *Pſal.* 8. 104, 107, *&c.* And therefore the right and lawful uſe of means, whether of Scripture in reading or hearing, preaching or praying, meditating or waiting, ſinging or thankſgiving, or any other appointed of God; doth not in the leaſt hinder, that the illumination and revelation of God in the hearts and ſouls of his people, be immediate, and properly ſo to be accounted. For the Sun ſhineth as immediately, while the Huſbandman doth labour in his Field, uſing many ſorts of means, as when he doth nothing; and oft-times, the Divine Sun of Righteouſneſs, which is in Chriſt, doth as immediately ſhine in the hearts of the faithful, and inſpire and inlighten them, when they are exerciſed according to the Will and moving of God, in the uſe of means, as reading, hearing, meditating, and the like; as when they are not ſo employed, but only ſilently

ly waiting upon God, which alſo may be called a mean.

CHAP. V.

WHat doth now remain of Controverſie or Debate, betwixt our Adverſary and us, in the matter of inward and Immediate Revelation and Inſpiration? Perhaps he will ſay in this: That we affirm that God doth in many things inlighten and inſpire us, without making uſe of the Scripture Means: But he pleadeth, that none of the Faithful is inlightened or inſpired in any particular, without the concurrence of Scripture. To this I anſwer, Firſt, the Controverſie of Immediate Revelation is more large and general, than to be reſtricted to that without Scripture: For it is one queſtion, whether Divine Revelation be received without all means; and another queſtion, whether without the means of Scripture. But ſecondly, If it were granted (which yet I do not grant) that no man hath any inward illumination, or Inſpiration, or Revelation, in our days, without the conveyance and concurrence of Scripture, uſed either in reading and hearing, or meditation; all this ſhould not hinder the ſaid Illumination, or Inſpiration, to be immediate; becauſe the Scripture, in that caſe, is a continued mean, or *medium*, moſt cloſely and nearly conjoyned with

with that Illumination, as doth ſufficiently appear from what is above ſaid. Moreover, it may be affirmed, that as to thoſe, who, from their Infancy and Childhood, or from their firſt Converſion, have been inſtructed and exerciſed in reading and hearing the Scriptures, and meditating upon them; that they have been a remote means at leaſt, and continue ſo to be, in reſpect of their knowledge of Divine Things, to wit, by diſpoſing and fitting or preparing their Minds and Hearts (through the ſecret operation of the Holy Spirit) unto true Piety, Purity, and Holineſs; and to the begetting thoſe Divine Vertues in them, whereby at length the Soul and Mind may be raiſed up to behold Divine Things, and God and Chriſt himſelf, far beyond and above the reach and meaſure of words, which, as is already ſaid, are not the Divine Things themſelves, but the ſigns and ſhadows as it were, of them; and ſo to ſee God in Chriſt, without theſe veils and coverings of words. We do therefore greatly eſteem and value the uſe of the holy Scripture, when it is joyned with the inward operation and illumination of God; but if the uſe of the Scripture be ſeparate from the ſaid inward illumination and operation, as it happeneth moſt frequently among the moſt of theſe called Chriſtians, it doth nothing profit, but is only a killing Letter. And ſeeing the Adverſary doth acknowledge that the Gentiles know many things of God, and ſome things that are Divine by General Revelation, and theſe inward notices of

Truth

Truth planted in them by God without Scripture, whereby that which may be known of God is manifeſt in them; therefore many things are alſo revealed unto Chriſtians, of God, and Divine Things, by General Revelation: For the ſaid General Revelation is as large, or indeed more large, and full in true Chriſtians, who have the Scriptures; as in thoſe Gentiles which have them not, becauſe the General Revelation, commune to us with the Gentiles by virtue of Special Revelation, and the doctrine of the Scriptures is much improved, and perfected, in true Chriſtians, yet retaining its Nature of General Revelation: Even as Natural Reaſon, and other Natural Gifts of the Soul, are much improved and perfected by the operation of the Holy Spirit, and yet retain their Nature as ſuch. And if we except theſe Doctrines, and Heads of General Religion common to us with the Gentiles, which are revealed both to them and us without Scripture, of all which notwithſtanding the Scripture doth abundantly teſtifie; all other Doctrines and Heads of the Chriſtian Religion (which is a ſpecial Religion, more perfect and excellent than the General, and perfiting the ſaid General Religion in true Chriſtians) are made known unto us by the Scripture means, the Holy Spirit inwardly inlightning and inſpiring us, that we may underſtand the Doctrines declared in the Scripture, and may ſavingly apply them, with true and ſincere Faith, to the ſalvation of our ſouls. And what more any can require of us to

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eſtabliſh the due uſe of the Scripture, or of any other means, I do not underſtand. And as concerning the aforeſaid experimental and ſenſible knowledge of God, that is only manifeſt or obvious to the inward and ſupreme ſences and powers of the Soul, as they are opened and awakened in us by the work of Regeneration, and Renewing of the Holy Ghoſt; although the Scripture words do not immediately concur, in the formal act of ſuch a Divine and Intuitive Knowledge, as the words of a mans name do not make me ſee the man; yet the Scriptures do witneſs abundantly concerning ſuch an experimental and ſpiritually ſenſible knowledge of God, which is perceived in a moſt inward union and communion of the Soul with God, and in a certain Intellectual, or ſpiritual contact or touch, of which, not only *Plato* and *Plotin*, and others among thoſe called Philoſophers; but the Apoſtles, among the Chriſtians have largely made mention: And after the Apoſtles, *Athanaſius*, *Gregory Nazianzen*, *Clemens Alexandrinus*, *Origen*, and many others among the Grecians, and *Auguſtine* and *Jerome* with many others, many Ages ago among the Latines, and in latter Ages, *Bernard*, *Thauler*, and *Thomas a Kempis*, and the Author of the *German Theology*, unto whoſe Book *Luther* did write a Preface, and did much commend it. All theſe, and generally theſe called Myſticks, and Writers upon Myſtick Divinity ſo called; do Preach, and hold forth a certain Knowledge of God, which is received without

without all words, by a certain inward guſt, taſte, and touch, and inward feeling of God, and Divine Things, in the ſouls and hearts of thoſe who have attained unto that due ſtate and degree of purity and holineſs, requiſite in order to ſuch a knowledge and enjoyment. And hence it is, that they diſtinguiſh Theology, or the knowledge of God, into diſcurſive on the one hand, and myſtick, or intuitive and contemplative on the other, and they ſay the former is had or received by words, and verbal diſcourſes, ſyllogiſms, propoſitions, premiſſes and concluſions, gathered and collected from Scripture, which yet, without the Spirits inward illumination and operation, is not effectual to the ſalvation of thoſe who have it, but that this latter is obtained by a naked and ſimple perception and intuition of God, and Divine Things, as the mind is purified and cleanſed, and denuded, as it were, from all images and ſimilitudes, or ſigns of words, or outward things whatſoever. That we may therefore put a concluſion to the forming the ſtate of the controverſie aright, which is the moſt principal thing, if the queſtion be made concerning doctrinal and diſcurſive Theology, or knowledge, which require words, propoſitions, definitions, reaſons, arguments, and concluſions; we ſhall readily grant that the Scriptures are a General Principle of the ſame, but Secundary; the Holy Spirit inwardly inlightning and inſpiring mens ſouls and hearts, being ſtill the Primary and Principal, and that by means of the

Scriptures,

Scriptures, in reading, and hearing, and meditating upon them, and as they are preached, and opened, and uſed by men ſpiritually gifted and fitted of God, we attain to the knowledge of the ſaid diſcurſive and doctrinal Theology, and moſt eſpecially the Scriptures are of ſervice unto us, when we turn or convert the words of them (that do moſt nearly reſpect Holineſs of Life and Manners, ſuch as the precepts and examples of Chriſtian Vertues) into good works and deeds, and into a good and Chriſtian Life. But in the experimental and myſtick, or intuitive and contemplative Theology, not the Scripture words, but the things themſelves ſignified by the words, to wit, God, Chriſt, the Holy Spirit, the Life, Light, and Power of God, the Love, Peace, and Joy of God, and the Kingdom of God, which Chriſt did teſtifie to be within us, reveal and demonſtrate themſelves to the ſouls and hearts of the faithful, by themſelves, nakedly in their own proper and native light, glory, and evidence, without words; even as the outward things and riches of this viſible world, and the beauty, glory, and vertue of them, reveal and diſcover themſelves unto our outward ſenſes without words, and far beyond the force or reach of words. And if outward things without words are continually preſented to our outward ſenſes; it followeth, that inward things, to wit, the things of the Divine and Heavenly Kingdom, which is in us, are preſented to our inward and ſpiritual ſenſes without

out words; ſeeing theſe inward and ſpiritual things are as near to our ſouls, yea, much nearer, as thoſe outward things are to our bodies. And thus the ſtate of the Controverſie being rightly framed, and brought to a period, I ſhall have little difficulty to anſwer the following Paragraphs, or Sections, of the Adverſary; ſeeing in all things, almoſt, he goeth without, or beyond, the ſtate of the Controverſie, and ſo contendeth not ſo much againſt us, or *R. B.* as his own ſhadow or thoughts.

CHAP. VI.

WHat the Adverſary ſaith in his Ninth and Tenth Paragraphs, are of the ſame tendency with the things he had formerly mentioned belonging to the ſtate of the Controverſie.

In his Eleventh Paragraph he ſaith, the Controverſie is not of any ſort of Revelation, but that of Immediate: And in his Twelfth he affirmeth, that Revelation conſidered in it ſelf, doth preſcind or abſtract from that which is Immediate, and Mediate. And he aſſenteth unto *R. B.* his five Propoſitions, *pag.* 9. of his *Apology*, and that Divine Revelations remain to be the formal object of the Saints Faith, but he denyeth them to be Immediate. To whom I anſwer, that he granteth with us, *That the inward illuminations and operations of the Holy Spirit are altogether neceſſary to beget*

beget true and ſaving Faith in men, and that theſe inward illuminations are objective, or by way of Object, Par. 32. and Par. 34. *So that the act of Faith is occupied or exerciſed, and doth finally ſtay in God himſelf, revealing as the Object.* And what he ſubjoyneth, *That God revealing, as the formal Object, in whom the Underſtanding ſtayeth or reſteth, and the Divine Revelation conſiſting of the external ſigns; are not to be oppoſed: Becauſe when God the revealer, by outward words Preached, or Writ, moveth the Underſtanding to acknowledge them to be as a Divine Revelation; it cannot be denyed, that the Underſtanding doth ſo reſt in God revealing, as the formal Object: So that it doth alſo regard theſe ſigns depending on God, by which that Revelation doth conſiſt, meaning the words.* All this is granted both by me and *R. B.* yea, that is it, for which *R. B.* pleadeth, *viz.* that God inwardly illuminating and moving the Underſtanding to the aſſent of the Doctrine, declared by the external words or ſigns; is the formal object of the Saints Faith: To which, ſeeing the Adverſary doth plainly conſent, I know not how he doth affect to ſhow himſelf here oppoſite unto us, when in the thing it ſelf I ſee no difference betwixt both; unleſs he meaneth, that the outward words, or ſigns, doth alſo pertain to the formal object of Faith, as he ſeemeth to explain himſelf, Parag. 22. The which alſo *R. B.* hath granted, after a ſort, having brought a diſtinction of the formal object, into *quod, i. e. which*, and *quo, i. e. by*, or *for which*,

or betwixt that which is believed, and the formal principal cauſe, or reaſon of believing; the which diſtinction, the Adverſary ought to grant, as applicable to the preſent matter, if he will firmly ſtand to his firſt conceſſions: For he doth acknowledge, that the outward Revelation (as he calleth it) of words and ſigns, is not ſimply believed by the faithful, for it ſelf, but becauſe of God inwardly inlightning and moving; and therefore God thus inwardly inlightning and moving, is the formal object *Quo, i. e. by* or *for which* they principally believe: And yet we deny not, but that the words are the formal object, *Quod, i. e. which* is believed, or as ſome perhaps would rather ſay, *the material object*. But if any controverſie doth here remain, it doth conſiſt rather in a logical ſubtlety, or ambiguous ſignification of words and terms; than in the truth of the thing or matter it ſelf, which ought to have no place among ſober men, profeſſing the ſimple and plain Truth of Chriſt. There remaineth only one difficulty with the Adverſary, whether theſe inward Illuminations are to be called Immediate? which I judge *R. B.* hath ſufficiently proved in his *Apology*, and I alſo in this my anſwer. We grant indeed that this term, or expreſſion, of *Immediate Revelation*, is no where to be found in Scripture; and therefore it would be hard to prove, againſt a froward and wilful Adverſary, that any of the Prophets or Apoſtles had Immediate Revelation: For it did ſuffice unto the Prophets and Apoſtles

to

to expreſs the word or term Revelation, ſimply ſo called; and that God revealed himſelf and his mind and will unto them, that he did inlighten and inſpire them, that they had the Spirit of God and Chriſt inwardly teaching and inſtructing, and moving them. Thoſe ſimple and plain Men did not think of that ſubtle and nice diſtinction of Immediate and Mediate Revelation, feigned and invented by the School-men and Sophiſters of this world, whereby the truth of this miſtery is veiled and darkned. For to ſpeak plainly, and in propriety of ſpeech, following the common Phraſe of Scripture, all Divine Revelation is Immediate, even as all Viſion is immediate; and all outward ſenſation is Immediate, and doth regard and reſpect its immediate object, and as it is immediately propoſed: Which yet doth not hinder, but that the outward words, by a metonimy, or figure of the ſign for the thing ſignified, may be called Revelations or Viſions. But there is oft a great hurt in that, when figurative Speeches are once allowed, that at length it comes to that, that they are thought proper. *John* his Treatiſe is called his Revelation, when yet it is moſt certain, that that Book, or Treatiſe, was not the Revelation it ſelf, which he had in his Mind and Spirit, but only a ſign and outward declaration of it. Alſo the Prophets at times, called the words which they publiſhed by voice or writing, their Viſion, when yet they were not the Viſion it ſelf, but a ſign and declaration of it, as any man of a ſound

Judgment, as I believe, will eaſily grant. Moreover, as to the outward Apparitions made by God at times to the Fathers and Prophets, if they be granted to be Revelations, they were alſo in their kind and manner Immediate, either to the outward Senſes, or Imagination. But that is moſt properly the Revelation of God, which is preſented to the Mind, Spirit, and Underſtanding of Man: For ſeeing God is a Spirit, he is not to be ſeen by the outward eyes, nor is he perceptible by any outward or mortal ſenſes, but is only ſeen and known in Spirit; and therefore only by the Spirit is he properly revealed to the alone Spirit, and ſpiritual Eye, and Senſe of Man. But it is not to great purpoſe, to diſpute much of thoſe outward Apparitions made unto ſome of old, ſeeing they do not touch the thing that is mainly in controverſie, which is of Gods inward appearances, for which only we contend, as neceſſary for the begetting true and ſaving Faith and Knowledge in mens hearts. We do not plead for outward Apparitions: And it is plain enough they did not properly reveal God himſelf, but rather were a Veil wherewith God covered himſelf becauſe of humane weakneſs; For if any had judged the outward Apparition to have been God himſelf, certainly he ſhould have fallen into grievous Idolatry. But that *R. B.* did affirm, that there were divers Adminiſtrations, under which the Spirit of God revealed himſelf, doth not prove what the Adverſary would, that God only did mediately reveal

reveal himſelf unto ſome men; for the divers Adminiſtrations are well enough to be conſidered, as well in the Inward and Immediate Revelations, as in thoſe which are outward: And alſo that God ſpoke unto the Fathers by the Prophets of old, proveth not that God revealed himſelf only to them outwardly and mediately; for this doth contradict our Adverſary his own belief, who doth equally contend with us, that all the believing Fathers were inwardly Inlightned by the Holy Spirit, and that Inward Illumination is Immediate where-ever it is found, as I have above ſufficiently made appear.

Again, That in his Fourteenth Paragraph (citing *R. B.* his words, Parag. 13.) he ſaith, he denyeth, and not without cauſe, *That* which *R. B.* thought no man would deny, *viz.* That God all along from *Adam* to *Moſes*, had revealed himſelf to his Children inwardly by his Spirit. I think ſtrange the Adverſary ſhould deny this, for by ſo doing he doth openly contradict his former conceſſions: For did he not grant that God doth always inwardly Inlighten his Children, and that with an Illumination both effective and objective, and that no outward Revelation or Preaching doth ſuffice unto Salvation, without a Divine inward Operation and Illumination: And therefore why he ſhould now deny it, I do not underſtand, but that he hath forgot himſelf. Nor doth it hinder (which he laboureth much to prove in this whole Paragraph) that ſome were outwardly inſtructed

ſtructed by Preaching, but that they were alſo gifted and endued with inward Inſpiration and Revelation; for theſe two do not fight one with another, but very well agree. But it will be too hard an undertaking for him to prove, that moſt men in all thoſe Ages were taught by outward Preaching: For although *Enoch* Preached the doctrine of Truth, he could ſcarce do it to the whole world; and the like is to be ſaid of *Noah*, who only with theſe of his ſmall Family was found juſt upon earth: For how many thouſands of mankind lived then on earth, far ſeparated aſunder? And how unlikely is it, that this one man could ſufficiently inſtruct the whole world? Surely we no where read in all the Scripture, that *Noah* Preached to all mankind in the old world, but we find expreſly that God, by his Spirit, did ſtrive in thoſe men; which moſt plainly ſheweth, that they had ſome inward teaching given them from the Spirit of God: For againſt what did they ſin, but that Law publiſhed by the Spirit of God in their hearts, ſeeing they had no written Law; nor can the Adverſary ever prove, that they had it delivered to them all by word of mouth. But they had that inward Law, which as *Paul* affirmed, the other Gentiles had, *Rom.* 1. For *Paul* did not recur to outward Teachers, ſpeaking of the Gentiles, but to that which was known of God, which he had revealed to them, the Book of the Creation aſſiſting or concurring with the ſaid inward Teacher. But ſurely in many Ages, outward

ward teachers were but few, and the Word of God was rare in respect of its being outwardly Preached, yet it was near and within, in the hearts both of Jews and Gentiles, as *Paul* did affirm, *Rom.* 10. compared with *Deut.* 30.

CHAP. VII.

IN his Fifteenth Paragraph, the Adversary doth wrest some words of *R. B.* unto a sence far differing from his Mind, whose words were, that in the time of the Law, God *did no other way* speak unto his Children, than he spoke unto them in that time, from *Adam* to *Moses*: From thence the Adversary concludeth, that *R. B.* denyeth that God used the outward Preaching of his Servants unto his People, all the time of the Law, which surely never came into *R. B.* his mind so to think: For he doth plainly acknowledge, that there were outward Ministeries of Preaching unto the People, in the time of the Law; but *R. B.* did understand this, that God who is faithful and unchangeable, did never change his way or manner of Teaching, and Inlightning his People and Children by his Spirit inwardly working in them; but that he continued the same, in all Ages, as well before the Law as after the Law, and also after the coming of Christ, whether the outward Preaching was much, or little, or none at all: For to some it

was much, to ſome little, and to ſome none; but always the inward Preaching, Speaking, and Illumination of God, by his Spirit, did remain in ſome degree, more or leſs, in the true Church, and in all its members. For if at any time the outward Preaching was little or none, as might happen to ſome; God did ſupply that outward defect inwardly by his Spirit; and when the outward Preaching was much, God did ſanctifie it to the Faithful, and made it effectual by the inward operation of his Holy Spirit: For the inward preſence and aſſiſtance of the Holy Spirit is no leſs neceſſary, that one Preach aright, than it is neceſſary unto the Hearers, that they may know and believe aright what is Preached unto them; and indeed men both Preach and Hear aright, when both Preachers and Hearers are touched by the ſame Spirit, and are both together Inlightned and Inſpired: For even as when a Philoſopher diſcourſing unto his Hearers, of the things of Natural Reaſon, requireth that there be a Spirit of Natural Reaſon, or a Reaſonable Spirit in them as neceſſary, whereby they may underſtand his Reaſons; ſo the Theologue, or Miniſter of Divine Things, while he Preacheth thoſe Divine Things unto the Hearers, doth no leſs require a Divine Spirit in them as neceſſary, whereby they may underſtand the ſaid Divine Things, for there is the like Reaſon in both. And therefore if in all Ages, from *Adam* unto *Moſes*, and from *Moſes* unto Chriſt, God raiſed up ſome excellent Prophets and

and Preachers, whom his Spirit inſpired and moved to Preach, with the ſame Spirit he did inſpire and endue the faithful to hear: For the Holy Spirit is equally neceſſary both to teach, and to hear, or learn profitably and ſavingly what is taught; the Teacher and Learner being united or joyned together in the ſame mind and hearty affection, through the effectual working of the ſame Spirit. And hence it was, that *R. B.* in his *Apology*, cited *Nehem. 9. v. 20. Thou gaveſt thy good Spirit to inſtruct them*, or give them underſtanding; to prove, that the people of *Iſrael* was in ſome meaſure endued with the Spirit of God. To which our Adverſary doth anſwer, If (ſaith he) we ſay that the Spirit of God was ſo given unto them, that it did exert or ſhow it ſelf forth by *Moſes*, who did enjoy immediate converſe with God, and Preached to them by word of mouth, and ſometimes did write to inform the People; it doth not appear what *R. B.* hath to object or bring againſt it. But ſuch an anſwer might rather be expected from ſome Socinian or Pelagian, than from any coming out of *Luther's* School, or profeſſing the Spirit of Grace to be neceſſary to every one of the faithful: For were there not many faithful and true children of God among that people? Had they not therefore the ſame Spirit with *Moſes*, becauſe they had the ſame Faith? Seeing *Paul* ſaith, that as there is one Faith, ſo one Spirit, of which all the faithful are partakers unto ſalvation, and even they who are unfaithful, by the ſame Spirit are inwardly

inwardly admoniſhed and convinced. But how far (as it ſeemeth) hath our Adverſary forgot himſelf, and his Doctrine, who did formerly grant, that all the faithful had the Holy Spirit given them, to inlighten and aſſiſt them ſavingly to know God, and believe in him, and conſequently all the faithful among the people of *Iſrael* had the ſame Spirit with *Moſes* as well as he, which Spirit was one both in him and them, and was as neceſſary unto them to learn what he taught, as it was unto *Moſes* for to teach: And therefore it is worthy of obſervation, what was ſaid *Nehem.* 9. 20. that God gave his good Spirit unto them, to give them underſtanding; which is as much as to ſay, that the people might underſtand the things which *Moſes* and the other Prophets did Preach unto them; for the ſame ſpirit is of equal neceſſity both to the Teachers, and to them who are taught.

In his Nineteenth Paragraph he anſwereth to the words of *David*, cited by *R. B. Pſal.* 51. 13. *Caſt me not away from thy preſence* (or face) *and take not thy holy Spirit from me:* And Pſal. 139. 7. *Whither ſhall I go from thy Spirit, and whither ſhall I flee from thy preſence. The words* (ſaith he) *do not ſay, take not away thy holy Spirit from me, which is immediately given me, nor whither ſhall I go from thy Spirit that doth immediately ſpeak unto me; but they only make mention of the Spirit, and do not define or determine the manner of its communication, or way of ſpeech.* But if this his anſwer hath any force againſt the immediate communication of the Holy Spirit,

Spirit, given commonly to the Saints, it ſhall alſo exclude *David* himſelf, (an excellent Prophet) who ſaid theſe words from the immediate communication of the Spirit. Then as ſeemeth unto me, the Adverſary wonderfully forgetting himſelf, within a few lines he confeſſeth, that *David* was immediately inlightned by God, and gifted with the Spirit of Prophecy. Lo, how he hath mortally wounded and killed his own cauſe, as it were, with his own hands: For, becauſe the words of *David* above cited, do not ſay, take not away thy holy Spirit immediately given me, therefore he argueth, that theſe words of *David* do not prove an immediate communication of the Spirit. But I no where find it ſaid in the whole ſcripture, that the Holy Spirit was immediately given to *David*, or to any of the Prophets and Apoſtles; for the ſcripture hath not the term *Immediate*, which is enough to demonſtrate, that when it is ſaid, the Spirit was given to any man, doth ſound or ſignifie as much, as that the Spirit was given him immediately. But for that diſtinction of the Spirits being given immediately to ſome, and only mediately (or remotely) to others, the ſcripture is wholly ſilent of it, neither can it be gathered from ſcripture by any good conſequence: And let this anſwerer tell me, if ſome ſtubborn and croſs grain'd Adverſary ſhould deny, that any of the Prophets or Apoſtles were immediately inſpired, how could he convince him of his error? For whatever places of ſcripture he ſhall bring to convince

vince him, he ſhall be ready to anſwer with this our Adverſary, that all theſe places of ſcripture ſay nothing of the Holy Spirit his being immediately given to any, either of the Prophets or Apoſtles. But if he anſwer, that the ſcripture-words which ſay, that the Prophets and Apoſtles had the Spirit of God inwardly teaching, inlightning, leading, moving, and acting them, although they do not expreſs the term immediate, yet they do ſufficiently ſignifie and import the immediate communication of the Holy Spirit; therefore it ſhall be equally lawful unto us to conclude, becauſe all the faithful, and true children of God, are ſaid in ſcripture to have the Spirit of God which dwelleth in them, doth inwardly teach them, inſpire, inlighten, lead, move, and act them; and that it is one ſpirit which is in all the faithful, whether they be Prophets or Apoſtles, or any other true members of Chriſt, becauſe the phraſe of the ſcripture is the ſame, concerning the communication of the Holy Spirit, as well to all the faithful, as to the Prophets and Apoſtles; therefore it hath the ſame ſence in both, to wit, that both the Prophets and Apoſtles, and all the faithful ſervants and children of God, have one and the ſame Spirit of God immediately communicated unto them. Nor is this to make all Prophets or Apoſtles; for although the communication of the Spirit be immediate unto all, yet it doth not produce in all the ſame gifts and functions; but one ſort in the Prophets and Apoſtles, and another ſort in ordinary

nary Christians: Even as the same soul, or spirit of man is immediately communicated to the whole body, and all its members, yet it doth not follow that every member is the Head or Eye; for notwithstanding that the same spirit is immediately communicated to all the members; yet there remaineth a clear distinction of the members, and of their offices one from another. Again, whereas he affirmeth Parag. 19. that the Prophets and Apostles received the Spirit immediately, but all others of the faithful but only mediately: He saith this without any proof, and playeth on the ambiguous, or various signification of the word, or term immediate and mediate, which I have above explained, and so he departeth and goeth aside from the true state of the controversie altogether: For although it be granted, that many received the Holy Spirit by means of the outward preaching, that doth not hinder, but that they had it immediately and most nearly communicated unto them of God; for beside other reasons and examples formerly brought by me, *cap.* 4. the following example shall demonstrate the thing abundantly. We see by how many various means a Husbandman, or Gardiner, doth ingraft a Twig or Branch upon the stock of a Tree, the using of which means notwithstanding doth not hinder, but on the contrary doth greatly conduce and further, or help, that the said branch may cleave immediately unto the stock on which it is ingrafted, and may draw and derive life, and a vital influence

influence from the ſaid ſtock or root immediately, and moſt cloſely, no leſs than if it had been a natural branch of the ſaid Root. Again, Herbs and Trees are planted in the earth by uſing many means, which afterwards taking root in the earth, do derive from it immediately life, and a vital, or lively influence and vertue. Granting therefore that the faithful are commonly ingrafted into Chriſt by means of the outward Preaching, do they therefore derive nothing of the Spirit of Chriſt immediately? Are not the Faithful as immediately joyned or united to Chriſt, as the branches are to the Vine, or the Twigs to the Stocks on which they are ingrafted? Shall they not therefore immediately partake of the ſpirit of Chriſt, ſeeing, as Chriſt himſelf hath ſaid, He is the Vine, and the faithful are the Branches grafted into him? Moreover, How can the Adverſary prove, that the Prophets and Apoſtles, who (as he confeſſeth) had the Spirit immediately; had it not derived and given unto them commonly, by means of outward Preaching? For the younger Prophets did commonly, and for moſt part, hear the elder Prophets preach unto them, and by means of their Miniſtry and preaching, they alſo received the ſame Spirit which dwelt in them immediately, and moved them immediately to ſpeak, as it did the Elder Prophets. Hence it is, that we read of the Schools of the Prophets, and of their Sons and Diſciples in the ſcripture: And did not *Eliſha*, the Diſciple of *Elijah*, by means of his

his Maſter, immediately receive the Holy Spirit? And the Apoſtles alſo received the Holy Spirit, in ſome degree, immediately, before the day of *Pentecoſt*, by means of Chriſts preaching outwardly unto them: Nor can it be queſtioned, but that when they received the ſame Spirit more abundantly on the day of *Pentecoſt*, they were much helped, and aſſiſted, or prepared for ſuch an excellent diſpenſation, by means of Chriſts doctrine which he preached unto them, while he was yet converſant with them in the fleſh upon Earth. And the faithful did commonly receive the Holy Spirit, and many excellent gifts of it immediately, and yet by means of the Apoſtles preaching, and laying on of their hands. I ſpoke before of *Cornelius*, who received the Spirit immediately, and yet obtained it further by means of *Peter's* preaching. *Timothy* alſo received that excellent gift which was in him by Propheſie, with the laying on of the hands of the Elderſhip. If therefore it be ſaid, that ſome of the faithful received the Spirit immediately, and others only but mediately, beſide that ſuch a diſtinction cannot be proved from ſcripture, being altogether a mere invention, and fiction of mans brain; they who had the Spirit immediately, did oftentimes obtain it by means of the preaching of others unto them: And the gift of Prophecying or ſpeaking immediately by the Spirit, was continued in the Church in the times of *Juſtin Martyr*, and *Tertullian*, as they themſelves do teſtifie, the which continuation of

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ſo excellent a gift was by means of preaching, ſo long as the Preachers did preach purely by the Spirit, and alſo did purely and chaſtly live, and walk in the Spirit. But when the Preachers left off, or ceaſed to preach by the Spirit, and to live in the Spirit, and to put their own ſpirit in the room and place of the Spirit of God, and of Chriſt; that Spirit and gift of Propheſie (the which is greatly to be lamented) did ceaſe in great part.

What the Adverſary diſputeth againſt *R. B.* in his following Paragraphs to the end of his diſſertation, and anſwereth to *R. B.* his ſolid and firm arguments taken from ſcripture, doth altogether lean upon that falſe foundation, ſufficiently refuted by me, to wit, that becauſe the faithful, both under the new and old covenant, received the Holy Spirit by means of outward Preaching, ordinarily and commonly; that therefore they were not immediately endued and inſpired with the ſame; the which conſequence I have already over and over again ſhowed to be moſt falſe, although it were granted, that all the faithful had always received the Spirit by means of outward Preaching, or uſing of the ſcriptures, the which I will never grant unto him. And if I ſhall grant unto him, that the faithful received the Spirit of Chriſt, in ſome degree, by means of the doctrine outwardly preached, while as yet they were as children and Infants; he can never prove from this, that when they were more advanced into a ſpiritual,

tual, and holy life, and come unto the ſtate of men, that they did always receive the further meaſures and degrees of the Spirit, by means of outward Preaching: For it doth not follow, that becauſe at ſometime they received the Spirit by means thereof, that they always did ſo receive it in the fuller and larger meaſures and degrees thereof; even as it doth not follow, that becauſe a Child, or Infant, needeth the miniſtry or means of a Nurſe or Servant to feed it in that weak ſtate, that therefore it always needeth the help of that Nurſe or Servant, when it is come to a mans Age and growth. I ſhall not therefore ſtay to anſwer to every thing of his Diſſertation, by giving ſtill new anſwers, ſeeing one anſwer doth ſuffice to them all; and if I ſhould ſtill repeat that one Anſwer, I ſhould both loſe my time and labour, and alſo ſhould weary the Reader, and beget a loathing in him; and therefore with this one Anſwer I reply unto all he hath objected againſt *R. B.* That he departeth from the ſtate of the queſtion, and ſtill beggeth the thing in controverſie; and ſo falleth into that error, commonly called in the Schools, *Petitio principii*, *i. e.* a taking for granted the thing in controverſie, while he doth continually oppoſe, and ſet at variance, the immediate communication of the Holy Spirit, and the means of outward Preaching, and other the like helps which are not to be oppoſed, but do well agree. And it is ſo far otherwiſe, that the Spirits immediate communication doth not only not hin-

der, or make void the uſe of any means appointed of God, as of Preaching, Reading, and Hearing the ſcriptures, and meditating upon them; that on the contrary, it doth truly and ſolidly eſtabliſh them, ſanctifie them, and maketh them all effectual. But that the Adverſary doth continually bind up, or tye the operation of the Holy Spirit, to the outward letter of the Scripture, either as read, or heard, or meditated upon, is too raſhly done in him; and he hath not in all his Diſſertation, ſo much as once eſſayed to prove it: And however his common, and too credulous, Hearers and Diſciples in the School, may eaſily receive his bare Affirmations without Proof; yet they cannot find place with us, nor with others, we know better things, and whoſe inward and ſpiritual eyes, God, out of his abundant Grace, hath opened to diſcern the Truth. But ſuppoſe, (which yet is not at all to be granted) that the Illumination of the Holy Spirit, is continually bound up, or tyed to the outward Sign, or Letter; yet it doth not thence follow, even upon that abſurd principle, that the Illumination of the Holy Spirit is not immediate, or is not immediately perceived by us: Even as if it were granted, that the outward Illumination and Light of the outward and viſible Sun, is never ſeen by the eyes of men, ſeparated from all other viſible objects; but always joyned and united with them, and always ſhining upon ſome one or other of the viſible objects, and reflecting its beams upon them

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(though ſuch who have Eagles eyes, can look ſtrait upon the Sun himſelf) yet it will not from thence follow, that the outward Illumination or Light of the outward Sun, is not immediately received, and ſeen or perceived by us.

CHAP. VIII.

AND here I might well enough, by right, make an end of my Anſwering; but becauſe he doth affirm divers things in his other Paragraphs following, which partly need correction, and partly conduce to manifeſt the truth; therefore I ſhall not be unwilling to take notice of them in a few particulars.

In his Twenty Second Paragraph he erreth, in ſaying (univerſally, and without making any diſtinction) that there is no ſubſtantial difference, but only accidental and circumſtantial, betwixt mediate and immediate, outward and inward Revelations, according to the different kind of the ſigns under which God doth manifeſt himſelf. For, although this may be granted in thoſe inward Revelations made in the Imagination, yet not in theſe which have place in the higheſt faculty or power of the Soul, which is the intuitive aforementioned: For the Revelation which is given to this ſupreme or higheſt power of the ſoul that is intuitive (and which is opened and awake-

ned only in those who are sanctified, and spiritually renewed) doth not consist of signs, but God himself, and the Divine Things of his Kingdom in their own proper light and evidence, discover themselves in the souls and hearts of the faithful, without all signs: And therefore however the outward Revelation may be called accidental, because it doth but contain the signs, which are accidents; yet the inward Revelation, which hath place in the Souls intuitive power, and respecteth the Divine Things themselves without signs, is to be called substantial.

In his Twenty Fourth Paragraph he hath these notable words: *When our men* (saith he) *affirm, that at sometimes the outward Revelation is the formal object of the Saints Faith, the meaning is not, that the Faith of the Saints doth precisely lean, or rely upon that which is outward, in that Revelation, or which reacheth to the outward Senses; but that it leaneth or doth rely upon God himself, inwardly exerting or showing his power in the Mind, by an inseparable or undivided operation, through that which is outward, and determining (or moving) the Understanding to elicit, or bring forth the act of knowledg, whence we deny not,* (saith he) *the inward testimony in the hearts of those who have the outward Revelation:* Thus he. But let the impartial Reader judge, if he doth not here act the Enthusiast, and plainly give up unto us the chief thing in controversie, for which we contend: For this concession of his being once granted, the controversie betwixt him and

and us, ſo far as concerneth Immediate Revelation, (as ſeemeth unto me) is almoſt none at all.

In his Thirty Second Paragraph he doth again plainly act the Enthuſiaſt, agreeing with us, and ſaying, *That God, or the Spirit, which revealeth* (note) *doth not only work effectively upon the intellectual Faculty, to produce the act of believing; but alſo doth move objectively, or by way of object and formal repreſentation of the ſame, doth determine the Underſtanding to aſſent.* And a little after in the ſame Paragraph, *That God, when he ſaith, or revealeth any thing by the outward voice of the Preacher, or by the holy Scriptures, doth concur with that ſaying or Revelation; and as the principal moving cauſe, doth effect it, that men from an inward and ſupernatural motion, or witneſſing, made within their minds, but which doth exert it ſelf by the outward act of Divine Revelation, and reflecteth on God the ſpeaker as its cauſe; may underſtand, that it is God himſelf who ſaith it, whether by the voice of the Preacher, or the Scripture, what that Revelation ſaith or manifeſteth.* But this is it, which the Teachers and Preachers in *Britain*, and many other places among the Proteſtants, do commonly object unto us for Enthuſiaſm, becauſe indeed we ſay, that this objective Illumination (or that which is by way of object) no leſs than the effective, is given to all the faithful, for which principally we believe the Scriptures. Now there is this only difference betwixt the Adverſary and us, that he doth continually tye, or bind up, the operation

of the Holy Spirit to the outward ſigns, but we do not ſo, although we do affirm, that the Illumination of the Holy Spirit is frequently joyned by an undivided operation with the holy ſcripture, and that it doth exert it ſelf in the hearts of the faithful through the ſame: And whether the inward operation of the Spirit be continually tyed to the holy ſcripture, or left free (though we do ſtill affirm it is not ſo tyed) it is all one as to the ſtate of the Controverſie, concerning Immediate Revelation; for in both caſes the Illumination and Communication of the Spirit is immediate, as I have oft already made appear.

In his Paragraph Twenty Three, he ſeemeth to blame *R. B.* that he doth render the outward Revelations to be fallacious and uncertain, and more lyable to deluſion than the inward. But *R. B.* hath not affirmed that outward Revelations are fallacious; for theſe which are true and come from the God of Truth, cannot deceive; but *R. B.* doth plead, that the outward Revelations, however true and certain they are in themſelves, yet they are not clear and evident of themſelves to be Divine Revelations; but that they principally derive their clearneſs and evidence from the inward Revelations witneſſing to them; and therefore theſe inward Revelations are more clear and evident, having a ſelf-evidence and clearneſs in themſelves. And there is this difference betwixt our outward Senſes, which perceive the outward Revelation, and thoſe Divine inward Senſes,

Senſes, ſupernaturally formed in us, that our outward Senſes may be deceived at ſometimes and in ſome caſes; but theſe inward Divine Senſes, Divinely begot and formed in us, can never be deceived: For although a mans imagination and inward thought may deceive him, yet that Senſe, which a man hath inwardly begot in his heart, by the Lord, can no wiſe deceive him.

In his Twenty Fifth Paragraph, he alledgeth, that *R. B.* doth contradict himſelf, while he teacheth, that the outward Revelation of the Scriptures is the formal object of the Saints faith, and yet not the formal cauſe, or reaſon, of believing. But if the Adverſary had carefully conſidered *R. B.* his words following in his Apology, he had not imputed unto him ſuch a contradiction: For *R.B.* ſaith, that the ſecret teſtimony of the Holy Spirit is the principal object of the Saints faith, and the original, and conſequently unto this, that the Scripture is the ſecundary and ſubordinate: And therefore when *R. B.* ſaith, that the outward Revelation of the Scripture is not the formal cauſe or reaſon of believing, he did clearly enough ſignifie his mind, to wit, that the Scripture was not the principal and original cauſe of believing: and therefore if it be granted, that the outward Revelation of the Scripture doth contain in it ſelf ſome ſecundary reaſon of believing; for this cauſe it may be called a ſecundary formal object of faith, but the primary formal object is the inward Revelation, which diſtinction of the formal objects

is expreſſed by *R. B.* in other words, into the formal object *quod, i. e. which*, to wit, *the ſecundary*, and *the formal object quo, i. e. for, or by which*, to wit, *the primary*. But becauſe theſe terms of the formal object into *quod, i. e. which*, and *quo, i. e. for which*, are borrowed from Logicians, and the ſimple and plain truth can be eaſily enough explained without theſe terms; I ſhall not ſtay any more to explain or defend them: For the ſubſtance of the thing is clearly enough confeſſed by the Adverſary, to wit, that Saving Faith doth not ſtay, or rely on the meer naked outward Revelation of the Scripture, but reacheth beyond that unto God himſelf inwardly moving, and objectively, or by way of object, witneſſing by his Spirit to the truth of the Scripture. And becauſe that inward objective teſtimony of the Spirit is ſomewhat really diſtinct from the outward teſtimony of the ſcripture, although not contrary unto it, nor ſeparate therefrom (as the Adverſary ſaith) therefore he holdeth of neceſſity a two-fold object, to wit, the one outward, the other inward, and whether of theſe he holdeth to be the primary, he hath not in words expreſſed; although it may be ſaid conſequentially enough to his Principles, that the inward object is the primary, and the outward ſecundary, wherein he doth very well agree with *R. B.* and us. Moreover, Seeing he granteth a two-fold object of Divine Faith and Knowledge, one outward of the Letter, another inward of the Spirit, joyned together

gether and inſeparate, becauſe they are really diſtinct; I ſuppoſe he will not deny, but they may be ſeparate one from another, if God ſo pleaſed: Let it then be ſuppoſed, only upon a poſſible ſuppoſition, that the inward be ſeparate from the outward, ſo that the outward being removed, the inward object may remain, which is propoſed by the Holy Spirit alone to the Heart and Soul of the Faithful; I inquire if in this caſe, the inward preſentation of the object were not to be called an Immediate Revelation: The which if he grant, therefore I ſay it is now immediate, when the outward object is adjoyned to it; for that inward illumination and Revelation doth not change its Nature, in the abſence and preſence of the outward object (having all entirely in it ſelf that belongs to an Immediate Revelation) but remaineth the ſame, whether it be joyned to the outward, or ſeparated therefrom. Even as the ſoul of man, whether joyned to the Body, or ſeparated therefrom, yet it ſtill retaineth its own Nature, that it is the immediate Principle of its operations, both in the Body and out of the Body. And indeed, by a certain Analogy, as the Soul is to the Body, ſo is the Spirit of God inwardly operating and illuminating to the outward teſtimony of the Letter: And becauſe the Soul doth many things by the means of the Body, yet that doth not hinder, but that it is the immediate principle of its operations. But the Soul doth many things in reſpect of its moſt inward and intellectual operations, without

without the means and help of the Body, even when it is in the Body; and therefore why may not that Divine Spirit, as it doth many things in the Saints, by means of the Letter of the ſcripture, do or work ſome other things, and not uſe the means of the Letter: Yea, how many things doth the Holy Spirit reveal and open in Men (as belonging to the ſpecial and particular acts of Vertue and Vice) that do far tranſcend, and go beyond the ſtraitneſs and narrow compaſs of words, of which *Seneca* the Gentile, and an Heathen ſo called, doth Write well, *Lib.* 2. *De Ira. How narrow Innocency is that* (ſaith he) *to be good according to the Law?* (He underſtandeth a Law writ or contained in words) *How much more doth the Rule of Duties extend, than that of Law? How many things doth Piety, Humanity, Liberality, Juſtice, and Faithfulneſs require, which are not in the publick Tables or Records,* to wit, *all written Laws.* Thus *Seneca.* For as he who deſcribeth ſome Kingdom, as of *Germany*, or *England*, with Words, or Mapps, cannot deſcribe it in as great largeneſs, as it doth contain in it ſelf, but in much narrower bounds: And although he deſcribe all the Cities, Towns, and Villages of the ſaid Kingdom, yet he doth not deſcribe all the houſes of every City and Village, or all the Fields and Orchards belonging to it, much leſs all the Rooms and Chambers of each Houſe, or all the Acres and Roods of the Corn Fields, or all the particular Ears of Corn that grow in thoſe Fields, or all the Trees and

and Fruits of theſe Orchards, particularly one by one. And even ſo they who deſcribe the Kingdom of God which is within us, to wit, the Writers of the Holy Scripture, they could not deſcribe all the particulars contained in that Kingdom, the which particulars are yet very neceſſary to be known unto the Saints; and therefore the Holy Spirit revealeth unto them thoſe particular things, which are not contained in the Scripture: And the ſame is to be underſtood of the Kingdom of Vices, and of *Satan*, that it containeth many more particular vices and ſins, than can be deſcribed by any words. And as concerning the glory of Gods Kingdom in the Saints, it may be well ſaid in the words of the Queen of the South, concerning *Solomon*'s Glory, that the fame or report of the Glory was true, but the half of it was not told, the which cannot be told by any words: And therefore the Scripture it ſelf calleth the joy of the Lord in the Saints, a joy unſpeakable, and that the Peace of God which is in them, doth not only ſurpaſs all words, but all (to wit, diſcurſive) underſtanding. Moreover, *R. B.* ſhoweth in his Apology, from *pag.* 39. to *pag.* 43. (to which the Adverſary hath anſwered nothing) that there are many particular things very neceſſary to be known, unto every one of the faithful, which are no where revealed in the Scripture, and are therefore immediately to be revealed unto them by the Spirit, ſuch as eſpecially concerning the Souls inward ſtate, and thoſe inward calls of God unto

unto the ſoul, to the diſcharging or performing of its particular ſervices.

In his thirtieth parag. he ſaith, it is one thing that the Spirit is within a man, and another thing, that the ſaid Spirit is given, not mediately, but Immediately, by a meer inward operation, without an outward mean, ſurely (ſaith he) the habits of arts and ſciences are within in the mind of man, and yet for moſt the part they are given to men not Immediately, but mediately, or by means of the outward teaching of the Maſter; and a few lines after he ſaith, we not only grant, but we earneſtly plead for the indewlling of the Holy Spirit as altogether neceſſary to Chriſtians. That he doth acknowledge and plead for the indwelling, and inbeing of the Holy Spirit, to be altogether neceſſary to Chriſtians it is well, but that he doth abſolutely deny the Immediate Operation and Revelation of the indwelling Spirit of God, he doth badly; for although that this inward teacher and Maſter doth frequently teach his Diſciples, by means of the Scripture, ſhall he therefore teach them nothing by word of mouth, or his own living voice Immediately? ſhall he not expound open to them what they read in the Scriptures, with his living voice? or ſhall he ſit and remain in them always, as one dumb (which God forbid that we ſhould ſo imagine) ſpeaking or ſaying nothing, nay not ſo much, as one ſmall ſentence, but what is in expreſs words contained in the Scripture, and borrowed

borrowed from them? ſurely ſuch an aſſertion is too raſh, and without all ground from Scripture, and is moſt unworthy of God immortal, our moſt excellent Maſter and Paſtor, yea our Bridegroom and Husband, to fain any ſuch things of him, which no Mortal or Earthly School-Maſter would do to his Diſciples, and if he did ſo, all would judge him a Fool, and unfit for ſuch an affair; if (to wit,) he ſhould ſay nothing unto them, but what is contained in the Book, which they became in ſo many words, and which he takes out of the Book, and ſhould ſpeak nothing to them Immediately by word of mouth. What diſciple would bear ſuch a School-Maſter, or rather would not turn him off, and chuſe another, more friendly and familiar unto him; or what woman would not take it very unkindly and unworthy, if her Husband did not ſpeak to her any one ſmall ſentence immediately and by word of mouth, but did leave all that is to be ſaid, to letters or epiſtles writ by him of old? or what ſervant would willing ſerve ſuch a Maſter, who being preſently with him, in the ſame houſe, did not ſpeak to him at any time, not one word, by word of mouth immediate; whither he did well or ill pleaſe him. Surely this adverſary doth fain or deviſe a wonderful ſtrange ſort of indwelling of God, and the Holy Spirit in the Souls of the faithful, without all Immediate ſpeech, or concern. Certainly to ſpeak after the manner of men, it is hard to think how two intimate Friends

Friends can dwell together in one houſe, and follow the ſame manner of life in many things, and yet the one ſpeak nothing to the other immediately or by word of mouth, all the whole time of their living ſo nearly. But indeed the indwelling and habitation of God, and Chriſt by the Holy Spirit, in the hearts of the faithful, is a thing far more ſweet, and joyful then this adverſary doth imagine, the which as it is moſt inward, or Primitive and Immediate in them, ſo it doth import likewiſe an Intimate and Immediate familiarity, converſe and communication. And as concerning the habits of arts and ſciences, whereof he made mention, which are in the minds of men, and yet are given not Immediately but by means of the outward teaching of the Maſter, I ſay, the ſeeds and principles of all theſe arts and ſciences are Immediately planted and ſowed in our minds as the pureſt and trueſt Philoſophy doth teach, and all arts and ſciences do Immediately ſprout and ſpring forth from theſe ſeeds and principles Immediately planted in us, as the Flouers and fruits of Herbs and Trees do ſpring and grow from their Seeds and Roots. Nor is ſuch an Immediate production hindered, but rather much helped, by the external culture of means applyed both to the Seeds and Roots of the Earth, and alſo to theſe unplanted and ungrafted notices and principles of natural knowledge; and of this the aforeſaid *Seneca* doth diſcourſe very well *lib.* 4. *de benef.* cap. 6. *The ſeeds of all ages,*

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and of all arts are implanted in us (ſaith he) *and God the inward or ſecret Maſter brings forth Engines or knowledges, and* cap. 7. *thou will ſay, nature doth theſe things unto me. Doſt thou not underſtand* (ſaith he) *when thou ſayeſt this, that thou changeſt the name of God, for what elſe is nature, but God; and Divine reaſon infuſed into the whole World, and all its parts,* and *Tertullian* diſcourſing of the innate witneſs in the Soul, worthy of behalf, ſome calling it natural, *the more natural* (ſaith he) *the more divine.*

In his 34 parag. Becauſe *R. B.* did argue from the nature of the new Covenant, that all the faithful under the Goſpel, were Immediately taught of God, the adverſary doth infer againſt him, that then it doth follow that the faithful under the Old Covenant were not Immediately taught, which is againſt his firſt aſſertion. But this is eaſily anſwered in few words, that all the faithful under the Old Covenant were Immediately taught of God, yet not by virtue of the Old Covenant, but of the New; which New Covenant in ſome degree had place in the time of the Old, and was to be further revealed in Goſpel days, after the coming of Chriſt in the fleſh, and I think ſtrange that this Doctor or Teacher did not advert to this, being ſo obvious a thing. Again that he thinketh *R. B.* underſtandeth by the phraſe of Scripture in thoſe Goſpel promiſes of God, his putting his Spirit in his people, and his words in their mouths, as that *Iſaiah* 59. that all uſing of means

means is excluded, he is much deſcribed, for *R. B.* doth not underſtand an excluſion of means, but doth abundantly acknowledge a neceſſary uſe of them. Only he doth plead that over and beſide the outward teſtimony of the letter, God hath promiſed to ſpeak himſelf to the Soul, which two things are not to be oppoſed, but both are to be granted. Again that he affirmeth, God his putting words in the mouths of his people, to deſign that the word is outwardly to be preached, we grant it is but ſo that thoſe words be put in the mouths of thoſe ſpeakers by God himſelf Immediately as he put words in the mouths of the Prophets and Apoſtles Immediately to preach unto others, and outwardly to inſtruct them. But if God put not his words, in the mouth of any, ſince the Apoſtles days, certainly the Church ever ſince ſhould be in a worſe and more abject condition, now under the Goſpel, then it was under the Law, for in all ages under the Law, God raiſed up ſome Prophets and Miniſters to whom he ſpoke Immediately, and in whoſe mouth he put his words Immediately to ſpeak them forth. And if nothing of this kind now be given to the Church, inſtead of her being nearer unto God, and more familiar, and partaking more abundantly of the life and light of God and Chriſt, ſhe ſhall be further removed, and more eſtranged from him and receive much leſs of theſe his Divine Gifts and bleſſings now under the Goſpel, then formerly under the Law.

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Moreover as to what he writeth of the Scripture being a Canon ſo filled up, as if nothing ſince the days of the Apoſtles to the end of the World, either by Word or Writ, is to proceed Immediately from the Spirit of God, conform to the Doctrine of the Scripture already delivered and declared in Scripture, he affirmeth this indeed very confidently, but proveth it nothing at all; and the authority of *Juſtine Martyr*, *Ireneus* and *Tertullian* doth contradict him, who expreſly writ, that the gift of propheſying, or ſpeaking in the Church by Immediate Inſpiration were continued unto their times.

In his 35 Parag. he ſaith, the Chriſtians are the more happy, *viz.* then the Jews, although the Chriſtians want altogether Immediate Revelation, which ſome of the Jews at laſt had, becauſe the Chriſtians may know the mind of God out of the Scripture, that is made publick and obvious unto all, whereas the Jews were to take long Journeys from home to conſult the Prieſts; and to ſolicite and wait for the reſpouſes of the High Prieſts, which were rare to be obtained. But what for a refuge and evaſion is this, inſtead of anſwering, more becoming ſome Socinian, or Pelagian, then our Adverſary; who at other times doth ſo much profeſs the indwelling and inward Illumination of the Holy Spirit, its being neceſſary to all the faithful? But was it not a great glory and ornament to the Church of the Jews, and which was greatly to the advantage

of it, to have their Prophets to whom God ſpoke immediately? and were they not in this more happy than other Nations, that the gift of Prophecy did flouriſh among them, and when Devils and unclean Spirits gave forth their Oracles unto the Nations, God moſt Holy and moſt Pure, gave his Immediate Oracles unto the Jews, and his Holy Spirit unto the Prophets, that they might declare them, and unto the People that they might believe and underſtand them; without which holy Spirit its being given to the people, the Oracles themſelves could not be underſtood; as is manifeſt in the Jews at this day, who although they have theſe ancient Preachers, to wit, the Scriptures of the Old Teſtament; yet they do not underſtand them, becauſe they have departed and Apoſtatiſed from that Holy Spirit, given of old unto their Fathers. And therefore was it not alſo a great glory and honour to the ancient Chriſtian Church, to have in it the gift of prophecy or ſpeaking by Immediate Inſpiration? and would it not be now a great glory and honour to the Church if that gift of prophecy, which did anciently flouriſh in the Church for ſome Ages, after the Apoſtles days, ſhould flouriſh and ſpring forth again? was not this gift with many others loſt by the apoſtacy of the profeſſors of the Chriſtian Religion? and therefore, when the apoſtacy goeth out, and people doth return to the ſincere worſhip and obedience of God, ſhall not this excellent gift be reſtored together

gether with many others? Had not the ancient Christian Church, after the Apostles days all the Books of the Scripture of the Old and New Testament as well as we? The Jews also had the Scriptures of the Old Testament, which contained all the heads of Christian Doctrine, in respect of the substance of Religion, a people therefore having the Scripture, but wanting the Spirit Immediately teaching, leading and inspiring them, which both the Jewish Church had, and also the Christians after the Apostles days, shall be more happy then both these, because they want the said Holy Spirit Immediately inspiring, teaching and leading them? This is a wonderful paradox, but most false, for the Christians are not more happy than the Jews, because out of the Scripture barely they could know the will of God, for the Jews had the Scripture also containing all the heads of the Doctrine of their Religion clearly enough. But for this cause true Christians are more happy than those Jews, that whereas the Jews (for all their having the Scripture) did need to take long Journeys to consult the Priests; & to solicite & wait for the respouses of the High Priests: all true Christians because they partake more largely of the Holy Spirit, they need not make these Journeys or travels to consult either Priests or High Priest; because they have a most excellent Priest, yea an High Priest, more high then the Heavens, or the Angels that dwell in them, to wit, Jesus Christ, dwelling in their

hearts who by his Spirit teacheth them all things, and doth clearly and without all doubtfulneſs anſwer them, in all things needful to be known by them, and who doth alſo clearly and infallibly expound the Scripture unto them. And therefore true Chriſtians have no need to run to theſe Jewiſh Prieſts and High Prieſts, nor unto theſe Doctors ſo called, and preachers at this day, who do not ſo much as profeſs to have any thing of the Divine Inſpiration, and inward Revelation, with which the Prophets and holy men of God were of old endued, and do not pretend to have any infallible ſenſe or underſtanding of the holy Scripture; or to have received any infallible Judgment of its meaning. And ſo true Chriſtians may ſpare both their labour, and their mony, and not ſpend it nor give it away to ſuch Doctors and Preachers, but leaving them all behind as unprofitable, let them go unto Jeſus Chriſt the Lord, the eternal Prieſt who liveth for ever, by whom they ſhall be well and ſufficiently taught and inſtructed, and that freely without either labour or mony. And laſtly, as to theſe notable teſtimonies of the ancients, and reformers in *Luther's* times cited by *R. B.* in his Apology, because the Adverſary endeavoureth to elude or evade the form of them, after the ſame manner as he doth the teſtimonies of the holy Scripture, therefore he is the ſame way refuſed in both, and the anſwers given in the one will ſerve in the other, the which if I have effectually given, I leave unto the equal and impartial Reader, for to Judge. THE

THE Pretended EXORCIST DETECTED

In a Brief

REPLY TO A SERMON

PREACHED BEFORE

The Univerſity of *Oxford*, by *George Hicks* ſtiled Doctor of Divinity, in the Month called *July* 11. 1680. the which Sermon is called, The Spirit of Enthuſiaſm Exorciſed

Christopher Wilkinson's Book

CHAP. I.

UPon my reading of this Authors Printed Sermon, which is called, the Spirit of Enthuſiaſm exorciſed, I find the ſaid Author very

unskilful, and unacquainted with the true notion of Enthuſiaſm, as it is owned and received among the People called in deriſion Quakers; with all poſſible moderation. And though he hath been pleaſed to cite my Book of Immediate Revelation, and *R. B.* his Apology and Theſes, yet I can hardly believe he hath been at any pains to read, and conſider throughly, what is ſaid by us on that Subject; for had he but read and well conſidered, what we have ſaid or writ in that matter, he would have more fairly and genuinely ſtated the controverſy betwixt us, and our oppoſers, as to this particular.

In my anſwer to *Jo. Bajer*, the Lutheran Doctor in *Jena*, ſo much is already ſaid, as leſs needs be added, for a reply to what this Author hath brought againſt us. As for the word or term Enthuſiaſm, as I have already ſaid in my anſwer to the Lutheran Doctor, we do not plead for it, or affect ſuch a name or title, for it being no Scripture phraſe or expreſſion, we can and do very well declare our Faith in the thing, we intend without it. Yet we cannot altogether reject the term, when thruſt or caſt upon us, by oppoſers, on purpoſe many times to render us odious, becauſe the Etimology of the word Enthuſiaſm, according to the beſt and moſt approved Greek Lexicons ſignifieth Divine Inſpiration. And whereas it hath been uſed by heatheniſh writers to ſignifie the inſpirations, or inward ſuggeſtions of *Dæmons* and evil Spirits, yet this hath rather been

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an abuse, and improper signification of the word, then a true and genuine acceptation of it; and notwithstanding of this abuse of the word among heathenish writers and Poets, yet divers of the Fathers, used it in a good sense, and as applicable to good and sincere Christians. Yea this Author himself, with respect to the Prophets and Apostles, and others their successors for 3 or 4 hundreds of years owneth the term Enthusiasm, and that in the Apostles times, and downwards to the 4 or 5 Century, there were some real and sincere Christians who had Enthusiasms, and were enthusiastically acted and moved by the Spirit of God, for thus he saith, Pag. 12. Edit. 3. of this sort of Enthusiastical confidence, with which the Spirit filled the minds of men is that place to be understood *Math.* 21. vers. 21. and Pag. 14. he saith, prophecy may be taken as it is often in the Old and New Testament, for praising of God by inspired Hymns and Psalms, for inspired persons did usually spend their *Enthusiasm* in composing of Hymns, and Spiritual Songs. And Pag. 16. he saith, the groanings wherewith some inspired persons prayed, in the Apostles days, according to *Rom.* 8. were the effect of those supernatural raptures and *Enthusiasms*, with which the Spirit filled the souls of those inspired Orators; so we see how this Author owneth the words Enthusiasm, Enthusiast, and Enthusiastical; as applicable to some Persons, who were true and sincere Christians, and divinely inspired. And yet the

Title of his Printed Sermon, presumeth to Exorcise the Spirit of Enthusiasm without making any distinction, as if the said Spirit were some Devil, or unclean Spirit universally. But if he say he meaneth not the Spirit of Enthusiasm, as it was in the Primitive times, but as it is now in the following ages, since the true Divine Spirit of Enthusiasm did universally cease or expire. To this I answer, it is more than he hath proved or can prove; that the true Spirit of divine Enthusiasm hath universally ceased among Christians, and as for his reasons, or proofs, I hope with Gods assistance sufficiently to discover their weakness and invalidity, and that he layeth a too weak and unsteddy foundation, for so great and weighty superstructure? But how this Author presumeth to Exorcise the Spirit of Enthusiasm, without the least measure of the Spirit of Divine Enthusiasm, I am at a loss to understand, for if the Spirit of Enthusiasm be such a Devil, as he supposeth it generally to be, how can it be Exorcised or cast out but by a measure of the Divine Spirit of Enthusiasm? for the Author will readily (as I suppose) acknowledge that all the Exorcists in the Apostles times, who had power to Exorcise and cast out evil Spirits, were Enthusiastically inspired, so that by the Spirit of God and Christ inspiring them, as being the stronger they did cast out evil Spirits who were the weaker. But if the Author think that without some divine Enthusiasm or inspiration, he can cast out or Exorcise

orciſe any devil or unclean Spirit, only by the ſtrength of his parts, or humane Spirit; or barely naming the words of Scripture, and of Jeſus and *Paul*; let him call to mind and conſider what happened unto them, who preſumed to Exorciſe a certain unclean Spirit, with the names of Jeſus and *Paul* without having that divine Spirit, which was in Jeſus and *Paul*. *To whom the Spirit anſwered, Jeſus we know, and* Paul *we know; but who are Ye? and the Man in whom the evil Spirit was, leapt on them, and overcame them, and prevailed againſt them, ſo that they fled out of that houſe naked and wounded*, read Acts 19. 13, 14, 15, 16. I no where find in Scripture, or any credible Hiſtory that any ever had power to Exorciſe the Devil or any unclean Spirit, unleſs he was indeed with the Spirit of God, for the weaker muſt be overcome by the ſtronger? but whither the Author thinketh himſelf by his meer natural parts and humane Spirit, ſtronger then the Devil, let him ſee to it. Another thing he ſhould greatly advert to, leſt he hath called the Operation of the Spirit of God and Chriſt in his Children, the work of the Devil, which to do is a great iniquity, and yet is pardonable through repentance, if not committed knowingly and willfully, which I hope this Author hath not done, therefore I can heartily pray unto God that he may be forgiven, and his eyes may be opened to ſee and acknowledge the Truth.

But to paſs from the name and word Enthuſi-

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aſm for which being no Scripture word, we ſhall not contend; let us come to the thing it ſelf, to wit, true divine inſpiration, Viſion and Revelation, and true divine inward teaching, and leading and moving of the holy Spirit Immediately, whither in ſome meaſure or degree, it be not the common priviledge of all Gods people, and of all ſincere and true Chriſtians.

I take notice of the Authors diſtinction pag. 4. of two ſorts of ſpiritual gifts, Common and Special. By the common gifts of the Spirit (he ſaith) he meaneth all thoſe that all Chriſtians are bound to pray for, and expect, and that are given by God in common to all thoſe, who ſincerely deſire them, and labour after them, and that are neceſſary for the Salvation of the Soul; and of this ſort, he ſaith, are all the ſaving gifts and graces of the Spirit, called in the Schools, *gratiæ gratium facientes*, which the Spirit helps to work in mens hearts, as Faith, Hope, Charity, Purity, Humility; and all other gracious habits of the Mind, which the Apoſtle calls the fruit of the Spirit, and wherein the image of God, the power of Godlineſs, and the Spirit of Chriſtianity truly do conſiſt. By ſpecial gifts he underſtandeth thoſe, which men are not ordinarily bound to expect, and which unleſs it be in ſome few circumſtances that ſeldom happen, would be vanity and preſumption to beg of God, and which by conſequence are not neceſſary for the Salvation of the Soul: Of this ſort, he ſaith, are all the Miraculous

Miraculous unctions of the Holy Ghoſt, called by the Schoolmen *gratiæ gratis datæ*, ſuch as the gift of tongues, power of working Miracles, ſigns and wonders, the Spirit of prophecy, *&c.* But theſe ſorts of gifts (ſaith he) agree in this, that they are ſupernatural and freely given by God to men.

This diſtinction brought by the Author, I willingly own and acknowledge; But the thing that remains for him to prove, is, that no ſort of Immediate divine Revelation and Inſpiration, and Immediate divine teaching is any of thoſe common and ordinary gifts, given freely of God, to all true and ſincere Chriſtians. Now that the inſpiration of the holy Spirit, is one of theſe common gifts of the Spirit, doth plainly appear, from the Common Prayer of the Church of *England*, according to this very definition of a common ſaving gift of the Spirit given here by the Author, to wit, that it is ſuch as all Chriſtians are bound to pray for and expect, but ſuch is the inſpiration of the Holy Spirit; according to the Common Prayer of the Church of *England*, for thus ſhe prayeth, in the Collect on the firſt Sunday after *Eaſter*. *Lord from whom all good things do come*, grant us thy *humble Servants, that by thy* Holy Inſpiration *we may think thoſe things that be good, and by thy merciful guiding, may perform the ſame through our Lord Jeſus Chriſt, Amen.* Again in the firſt prayer at the Communion, immediately after our Father, *&c.* it ſaith, *Almighty God, unto*

to whom all hearts be open, cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy name, &c. Again in the 4 Prayer which hath this Title, for the whole ſtate of Chriſts Church Militant here on Earth, it ſaith thus, *beſeeching thee to inſpire continually the univerſal Church, with the Spirit of Truth, Unity, and Concord*: Thus we ſee how at three ſeveral times, the Church of *England* prayeth for the inſpiration of the Holy Spirit, and if ſhe pray for it, ſhe ought certainly to expect it, and not believe it is ceaſed or expired; which makes me think it the more ſtrange, that one of her own members, and that a Doctor alſo ſhould deny this ſo excellent and precious a gift, and condemn it as ſome Devil or evil Spirit, and undertake to Exorciſe it (before the face of the Univerſity of *Oxford*, where Common Prayer is ſo frequently read) and that without any diſtinction. But poſſibly he may ſay, he is not againſt divine inſpiration, as it is a common ſaving gift of the Spirit, neceſſary to all the Church, and every member of it, but as it is ſome peculiar and extraordinary thing, as the gift of tongues, power of working Miracles, ſigns, and wonders; the Spirit of prophecy, *&c.* To this I anſwer, 1. He ought then in the firſt place, to have told ſo much, what ſort or kind of Enthuſiaſm, or divine inſpiration, (for both theſe words are of one ſignification) he was for, and what ſort he was againſt, and not have promiſ-

miſcuouſly condemned Inſpiration, or Enthuſiaſm altogether in the *Lump.* 2. The people called in deriſion Quakers, do not plead for thoſe extraordinary Enthuſiaſms or Inſpirations, which the Apoſtles and ſome others had in the primitive times, as the gift of tongues, the power of working Miracles, *&c.* and as the Spirit of Prophecy is reſtructed to ſignifie a peculiar gift of forfeiting future events, we do not plead for its abſolute neceſſity in the Church, far leſs do we Judge it neceſſary to every true Chriſtian: And this I did ſufficiently declare in my Book of Immediate Revelaion, cited by the Author, the which Book if he had taken a little pains to read and conſider, might have ſaved him the labour of ſaying ſo much againſt the Quakers; without any juſt ground or provocation. It is like that we and our Books are eſteemed ſo meanly of, by ſuch as this Author, as that they think it not worth their time or labour, to read our Books. But in caſe it be ſo, that we are ſo mean in their eyes, yet they ought not to judge, or condemn us, until they have good knowledge or information of what we hold, which they are not likely to have, without taking ſome time and pains to read or hear what we ſay, for to condemn any principle we hold, before they do well know it, is as unjuſt as to condemn a man, before he be heard.

CHAP.

CHAP. II.

BUt there are other two or three things, which I ſuppoſe this Author, or ſome other, may anſwer in the Caſe. The firſt is, that the Inſpirations which the Church of *England* doth hold, pray for and expect, are ſubordinate to Scripture, and do acknowledge the Scripture, as ſuperiour and more noble; and that they are to be tryed by the Scripture, as the greater and more principal rule, and not the Scripture by them, whereas ſome of the Quakers have writ, and particularly *R. B.* in his Theſes, that this Spirit of Immediate Revelation is not to be tryed by the Scriptures and reaſon, but that both of them are to be tryed by it, for ſo doth the Author cite *R. B.* his Theſes, as ſo affirming pag. 38. To this I anſwer, the Author doth manifeſtly wrong *R. B.* in his Citation, for *R. B.* no where ſaith in his Theſes or Apology, that the Spirit or its Inſpiration is not to be tryed by the Scripture or Reaſon ſimply. Only he ſaith, that thoſe inward divine Revelations are not to be examined and tryed by the Scriptures as the more noble and certain rule. Yea in the 3 Theſis *R. B.* doth plainly acknowledge, that the Scriptures are and may be eſteemed a ſecondary rule, ſubordinate to the Spirit, from whom they derive the excellency and certainty they

they have, it is not therefore affirmed by *R. B.* as this Author (upon his own mistake as seemeth) doth alledge, nor yet by any Quaker so called, that I know of, that the Scripture or right reason in no respect are a rule, and may not be profitably and safely used as a rule, whereby to try inward Divine Revelations, as the Scripture or right reason is used or applyed for a rule, by the help of the Spirit, and in subordination unto the Spirit. But the state of the question lyeth here, whither the external testimony of the Scripture, used and applyed as a rule without the Spirit, as too many do, be a more noble and greater rule, and more certain, or giving to the mind of man more assurance of truth, than the inward Immediate Testimony of the Spirit of God, in the soul or mind, which as a ray of the Sun shineth with its own Light, and hath a self evidencing power and vertue in it, as every other true light hath. This is one branch of the state of the question: Another branch is this, whither when both the Spirits inward testimony, and the Scriptures outward testimony do acknowledge, co-operate, and concur, to produce or work a persuasion or essent to some Gospel doctrine or principle of Christian Religion, in the soul or heart of a true Believer, I say, whither in this case the inward testimony or witness of the Spirit is not the greater, the stronger and more clear and certain as to us, and the more effectual, and as having the greatest stroak and share, in the begetting or producing

ing the ſaid aſſent to truth, or perſuaſion of it in the mind of man. Now the pople called in deriſion Quakers are not aſhamed, but bold in the Lord to ſay, that the Inward Teſtimony, Operation, and Revelation, or Inſpiration of the Spirit of God is the greater, and hath the greateſt ſtroak and efficiency in this work; and that the holy Spirit is not the ſubordinate inſtrument or rule of the Scripture, but the Scripture is the ſubordinate rule and inſtrument of the Spirit: And this I prove; firſt, from the expreſs words of the Apoſtle *John*, 1 *John* 5.9,10. *If we receive the witneſs of men, the witneſs of God is greater: for this is the witneſs of God, which he hath teſtified of his Son; he that believeth on the Son of God, hath the witneſs in himſelf.* Now it is clear, that *John* by the witneſs of men, doth mean the Scripture, as being the witneſs of the holy Prophets and Apoſtles who were men; and by the witneſs of God, the inward witneſs of the Spirit, which he who believeth hath in himſelf; not as if the Scripture were not alſo the witneſs of God, and a divine witneſs far above all bare humane Teſtimony, but yet the Scripture being compared with the inward Immediate witneſs of Gods Spirit in the ſoul, may be without any derogation called the witneſs of men, to wit, of the Prophets and Apoſtles, who were holy men, for what other men *John* doth mean, I do not underſtand, but faithful and holy men, who did bear a true record to Divine Truth, as they had it inwardly revealed

revealed unto them. And to this same effect the Apostle *Paul* declared, that his Gospel came unto the *Thessalonians* not in words, or speech, or discourse only, but in power, and in the Holy Ghost, and in much Assurance; where he annexeth the much assurance to the Power, and at the Holy Ghost; and not simply nor principally to the words: and elsewhere he said, *The Kingdom of God standeth not in words, but in power.* And seeing a Christians Faith is a part of Gods Kingdom in his Soul, the said Faith stands not in the words even of the Apostles, by *Pauls* own Testimony, but hath a greater, and more noble and excellent Foundation, to wit, the Power and holy Spirit of God in the Heart of the Believer, as that doth inspire, and inwardly operate, move, and act upon the intellectual Faculties of the Soul. And here possibly some will grant, that the Spirit hath the greatest efficiency, or stroke in working this spiritual assent, or Perswasion to the Doctrine of the Gospel, as an efficient Cause in the Souls of Believers; but perhaps they will say as this Author saith of the common saving Graces of the Spirit, that they are Moral Virtues insensibly wrought in our Hearts by the Holy Ghost; and that therefore any Divine Assent or Perswasion which the Holy Ghost works in our Hearts, is wrought insensibly; and that the Holy Ghost in his Inspiration and Operation, is *incognitum quid*, as some Popish Schoolmen and others have affirmed the Spirits operation to be *medium incognitum*

assentiendum, i. e. an unknown *medium* or mean that worketh in us insensibly, or without all perception on our part, whose footsteps this Author seemeth to follow. And seeing the Spirits Influence or Operation is altogether unperceptible to the Soul, as having no objective evidence whereby to make it self known, as they affirm, and that the Soul or Mind of man cannot assent to Truth, without some objective evidence of truth: The Scripture therefore is that *medium*, or mean, which alone, as they say, giveth this objective Evidence of truth to the Soul, and moveth it objectively to assent to the truth. Hence they distinguish betwixt subjective and objective Illumination, and the Subjective and objective Influence and Assistance, saying, that the Spirit indeed giveth us the Subjective illumination and Assistance, but the Scripture only giveth us the objective Illumination and Assistance. But this distinction I have sufficiently at length refuted in my Book of *Immediate Revelation* above cited, so that I need not insist to make a new Refutation of it here, until the Author, or some else disprove the Arguments I have brought there to evince, that the Holy Spirit worketh sensibly and perceptibly in the hearts of Believers, and giveth unto them an objective Assistance and Illumination (as well as subjective or effective) that both can be known, and is known to be a divine assistance, and to proceed from the Holy Spirit in them who have it, and whose minds are well prepared

pared and disposed to receive, and observe it; for the Spirits inward Operation, and Inspiration, or Influence is sufficiently observable, and reachable enough by the inward and spiritual senses of the Soul, when excited and awakned by the power of the Holy Spirit, as I can appeal to all who have the least measure of experience in the case, and whose spiritual senses are awakned and duly exercised to discern betwixt Good and Evil. Such by an inward spiritual divine sensation, are able to discern and distinguish betwixt a good motion and Inspiration that cometh from the Spirit of God, and an evil motion and Inspiration that cometh from the Devil, or some evil Spirit. Again, seeing by the Inspiration and Illumination of the Spirit of God, we are principally inclined, moved, and perswaded to assent to the truth of the Scripture-Testimony, and are made to believe, that the Scriptures are no cunningly devised Fable, but the Holy Oracles and Sayings of God, by men divinely inspired, as all good and sound *Protestants* do acknowledge, we must needs consequentially affirm, that the spirits illumination is the more noble Rule, and preferable to the Scripture. And thus we evite that fallacious Circle that some run into, and for which they are derided by some of the Church of *Rome*, because they say, they believe the Scriptures for the spirits inward Testimony; and to go round again, they say, they believe the spirits inward Testimony for the Scriptures. *This*, say the Romanists, *is*

a fallacious Circle, and not to be allowed, according to the Rules of right Disputation. But, say we, as we own the Scriptures Testimony as a good secondary Confirmation, to induce or move us to believe the spirits inward Testimony, so we believe the Spirits inward Testimony, being chiefly moved or induced so to do by the spirit of God himself inspiring us, and inwardly moving and inclining us thereunto; and we principally believe the Scriptures for the spirit, but the spirit we principally believe for himself, or his own immediate Testimony in our hearts, which is secondarily confirmed to us by the Scriptures Testimony. And I see not how any true *Protestant*, or sober rational man, who owneth a necessity of the spirits Inspiration to produce saving faith in the soul, can blame us for so doing. And thus the *Romanists* have no occasion to deride or blame us for running into a vicious Circle, in giving the reason of our Faith. And we judge it no derogation to the Scripture, to prefer the spirit of God and Christ, as he doth immediately bear witness in our Hearts to the external Testimony of the Scriptures. For as *John* and all the Prophets and Apostles gave the preference to Christ, as more worthy, so no doubt the Scriptures which are their Words and Writings prefer the holy spirit of Christ, whose servants and Instruments they are. And here I give the Reader a necessary Caution, which I desire him well to observe, that when the Question is stated betwixt the inward and immediate Testimony of the spirit

ſpirit in the ſoul of a true Chriſtian, and the outward Teſtimony of the *Scripture*, we affirm, the inward is the more noble, the greater, and the more preferable, even as the ſoul is the more noble part of a man, and of greater value than the Body, however ſo excellent or beautiful, as being that which giveth life to the Body: for as the ſoul quickneth the body, and uſeth it as its Inſtrument, ſo the holy ſpirit inſpiring the Heart of a true Chriſtian, quickneth the *Scriptures* Teſtimony, and maketh it to live, and bring forth Fruit in the ſoul: yet when the Queſtion is ſtated betwixt the *Scriptures* and any Revelation, Viſion or Inſpiration externally brought forth in Words or Writing, that in this caſe we moſt willingly prefer the *Scripture* words and writings to any words and writings of ours, how much ſoever inſpired, or proceeding from Inſpiration, and do moſt willingly ſubmit all our Words and Writings to the publick ſtandard, Teſt, and Touch-ſtone of the *Scriptures* to be tryed by them, and not otherwiſe to be received, than as agreeing with them. A ſecond thing, which poſſibly this Author, or ſome other may anſwer in the caſe, is, That though the Church of *England* (according to the Common Prayer) owneth the Inſpiration of the holy ſpirit as neceſſary to ſaving Faith, and to the begetting a ſaving and ſpiritual knowledge of God and the *Scriptures*, yet this is ſuch an Inſpiration as is commonly obtained in the uſe of the ordinary means of ſalvation; as of

reading the Scriptures, hearing them preached, expounded and opened; also meditating upon them with frequent Prayer unto God to give the Understanding of them, and his gracious Assistance rightly to use and improve them, and so is not an immediate Inspiration or Revelation that cometh unto the Saints, without the use of the means, as it did come unto the Prophets and Apostles: whereas the Inspirations and Revelations which the people called *Quakers* pretend unto, are immediate, and come (as they say) unto them immediately, as unto the Prophets and Apostles of old, without use of the means. But this I have abundantly answered to the *Lutherian* Doctor in the aforesaid Treatise, that little here needeth to be added, where I have sufficiently shewed, That though we own and plead for immediate Revelation and Inspiration of the Spirit, yet this Revelation and Inspiration is ordinarily obtained by us, and all true Christians in the diligent and frequent use of all the true means of Salvation appointed of God, according to the direction of Gods Holy Spirit. And we readily grant, That reading and hearing the Scriptures, also true and right Preaching and Prayer, with Meditation, are special Means, in the right use whereof the Spirits Inspirations and Revelations are ordinarily obtained. Nor doth this hinder the Inspirations of the Spirit to be immediate, because they are conveyed and given to true Christians in the use of these aforesaid means, or

any

any other not named, as I have in the above named Treatiſe largely made apparent, which I need not here repeat. And it is a great miſtake in them, who think that the Inſpirations and Revelations of the holy ſpirit, which came into the Prophets and Apoſtles, were commonly obtained by them, without all uſe of means; the contrary whereof I have alſo clearly proved in the aforeſaid Treatiſes. And indeed, this Author himſelf doth ſave me the Labor of further inſiſting upon the Proof of ſo clear an Aſſertion: For in the laſt page of his Printed Sermon he ſaith, *Among the* Jews *themſelves there were Schools of the Prophets in which, as the* Jewiſh *Writers agree, the Youth were trained by ſtudy and diſcipline for the reception of the Prophetical Spirit; which according to* Maimonides, *whom the* Jews *call the* ſecond Moſes, *rarely came but upon perſons ſo qualified and prepared.* Thus we ſee, according to this Authors acknowledgment, the Prophetical Inſpirations which were immediate, came ordinarily unto the Prophets, being prepared and qualified by the uſe of means, in ſtudy and diſcipline. And thus indeed, Chriſt prepared his Apoſtles beforehand for the more abundant reception of the holy ſpirit, by his Preaching and Labouring among them, during the time of his Miniſtry and Preaching, before his Crucifixion, which continued about three years and a half. But whereas the Author addeth, That he dare boldly ſay, were it not for the two Schools of the Prophets in our

Israel the Nation would soon be over-run with Ignorance, *&c.* I suppose the Author knoweth, that the Schools of the Prophets (whose Masters were divinely inspired) and the Schools of *Oxford* and *Cambridge* are very unlike, and have little in common, but the name. In the Schools of the Prophets by study and discipline, and especially by vertuous and godly Education in a holy Life; the minds of the Students were prepared and qualified to receive the spirit of Prophecy, and the divine Influences and Inspirations thereof, and accordingly so did receive they; which the Students in your Universities are not like to receive, while they are taught to believe, that all such Prophetical Inspirations are expired, and that the spirit of Enthusiasm or Inspiration wherever it is now found, is the Devil, or some unclean spirit; But surely the Students in the Schools of the Prophets were of another belief.

A third thing, which possibly this Author, or some may alledge, is, That the Inspirations or Revelations, which the People called *Quakers* own, pretend to discover and introduce new Doctrines into the World, and impose them on people as new Articles of Faith, and as a new Rule of their Belief and Manners; for so much the Authors words imply, when he saith, *And lastly, when with all this, they* (to wit, the Quakers) *shall Preach no other Doctrine than what the Apostle hath Preached, and the Catholick Church received, then we will believe, if they be lawfully Baptized,*

that

that it is the Spirit which is speaking in them. But in Answer to this, I say we pretend to no new Doctrine, nor do we believe, that any Doctrine not already delivered in the Scriptures, and sufficiently Preached by the Prophets and Apostles, is revealed to us by Divine Inspiration, nor do we expect the Revelation of any new Doctrine, or any other Articles of Faith, or Precepts of holy life, but what are already declared in the Scriptures of the Old and New Testament; only we say, that we need the Inspiration of the holy Spirit to work in us a right Faith and Understanding of the Doctrines and Precepts declared in the Scriptures, and to enable us rightly to use and apply them; the which is according to the Common Prayer of the Church of *England*, as is sufficiently made apparent from what is above-said. What the Author saith of our being lawfully Baptized, as one of the Conditions requisite to have us to be believed that we have the spirit of God, I shall not insist upon, seeing it tendeth to lead us into a new Controversie, only this much in short by the way. I query, 1. Why may we not have the spirit, supposed not Baptized with Water, seeing *Cornelius* and his Friends received the spirit before they were Baptized with Water?

2. Whether in the Primitive Church, when many delayed their Baptism with Water, till death or old Age, they were deprived of the spirit all that time, wherein they were not baptized with Water,

Water, and whether all who have died without Water Baptism, have died without the ſpirit, and ſo without ſalvation?

3. Whether many of us have not been as lawfully Baptized with water, as the Author himſelf, if that did, or could contribute any thing to the receiving the ſpirit?

4. Whether he can prove from *Scripture*, That Infant-ſprinkling with Water, is the Lawful Baptiſm, or ever was?

5. Whether he can prove, that Chriſt hath commiſſioned all, or any of thoſe who ſprinkle Infants on the Forehead, ſo to do? or why ſome more than others? why the Teachers of the Church of *England*, more than Papiſts or Preſbyterians? But there are other two Conditions he requireth, in order to our being believed that we have the ſpirit; the one is, That we work Miracles, and together with the gift of Tongues, have all other miraculous Gifts. But ſurely this Condition is very unreaſonable and unequal; for by the ſame Law he would have excluded *John* the Baptiſt, who was a great Prophet, and yet as it is ſaid expreſly of him, he wrought no Miracle, nor do we read that he ſpoke any Tongue, but that which was common to the *Jews*. And it is yet more unreaſonable and unequal not to believe us, unleſs we have all the miraculous Gifts of the ſpirit, as if ſome were not ſufficient, if ſo we had them. Surely few Churches or Perſons had all the miraculous Gifts of the ſpirit, even when

they

they were most common. And though we pretend not to those miraculous Gifts of the Spirit, such as speaking with Tongues, healing the sick, raising the dead, &c. yet the absence, or not having any of these miraculous Gifts, cannot prove that we are not otherwise divinely inspired; for there are common divine Inspirations, necessary to all true Christians, which are of a saving Nature, where they are received in Faith and Love, whose peculiar and proper quality is to sanctifie those who are inspired with them, and consequently are of a moral Nature; the which sort of Divine Inspirations being of a different kind from these which were Miraculous, that is ease to understand, how the miraculous and peculiar sort of Inspirations ceasing, those other of a Moral consideration do remain; the which though outwardly they are not Miraculous, yet inwardly they are as performing the greater Miracles; for to raise the soul from Death to Life, and to heal the Diseases of the soul, is a greater Miracle, than to raise or heal the Body. A third Condition he requireth of us before we can be believed to have the Spirit, is, That we receive what the Apostle hath written (in particular, that a Woman should not speak in the Church) as the Commandments of God. To this I answer, that we do receive what the Apostle hath written, as the Commandments of God, when it doth appear that what he writeth is such. But some things he said he wrot by permis- *See Cor.*

sion,

sion and not by commandment. And as concerning Womens speaking in the Church, he doth not deliver it as an Universal Commandment that did admit no Restriction or Limitation, otherwise he had contradicted his own words elsewhere, in prescribing an Order to Women, that their Heads be covered when they did Pray or Prophesie, which to be sure was in the Church; for as to private or mental Prayer, no such Order is required, 1 *Cor.* 11. 5. And whereas *Paul* said, *I permit not a Woman to speak in the Church*; it is easie to be understood in what case that was, *viz.* to dispute or ask Questions in the Church, which was permitted unto Men, and Children, both among the Jews and primitive Christians, but not unto Women; yet did not this restrain Women to speak either in Prayer or Prophesie, when they were divinely inspired so to do; for both the Scripture and Church-History informs us, how Women did Prophesie and Pray in the Church. But this being a digression, which the Author introduceth to little purpose, here I shall not insist on it.

CHAP.

CHAP. III.

AND now as to his Arguments, or rather one bare Argument to prove that Divine Inſpiration, which he calleth Enthuſiaſm, is ceaſed in the true Church, and among true Chriſtians. I ſhall firſt produce what he ſaith in his own words, pag. 21, 22. which is the ſum of all he hath ſaid in his whole Sermon. *Now this reaſon* (ſaith he) *is to be taken from the wants and neceſſities of the Primitive Church, whoſe Infant-ſtate required, that God ſhould aſſiſt her with the Miraculous Gifts of the Spirit, till the Goſpel was ſufficiently Preached about the Empire, the Scriptures of the New Teſtament compleated, the Temple-worſhip aboliſhed among the* Jews, *Idolatry deſtroyed among the Gentiles, and both were united together under Chriſt into one Communion, or Catholick Church.* And this is the ſum of all the Reaſons, or Reaſon he giveth, why Divine Inſpirations were given to the Church in the Apoſtles days, and for ſome time after, and why they are ceaſed ſince, as being neceſſary to the Churches of former times, but not to the Churches of the later.

Now the whole force of all this Argument, if all were conceded which he layeth down in the Premiſſes, doth not conclude as concerning the Miraculous kind of Divine Inſpirations wherewith they

they who were ſo miraculouſly inſpired, did ſpake with ſtrange Tongues, cure Diſeaſes, and the like. But nothing of all this Authors Reaſons doth conclude againſt the other ſort of Divine Inſpirations, which were not for working any outward Miracles, but were of a Moral Nature, whoſe direct Tendency and ſervice was to beget the true Knowledge, Faith and Love of God, and other Evangelical Vertues in the hearts and ſouls of the Iſpired, and alſo to preſerve and nouriſh them, in order to a perfect growth. And that there were ſuch Inſpirations of the Spirit of God, which were of a Moral Nature, is clear, not only from the Scripture-Teſtimony in abundant places, but alſo from the Common Prayer of the Church of *England* already cited. And ſeeing the Author himſelf granteth the neceſſity of ſaving Gifts and Operations of the Spirit in all true Believers, how can theſe Operations of the Spirit be underſtood, without Inſpiration? for how can the Spirit be ſuppoſe to operate or work any Divine effect in the Souls of Believers, but as he inſpireth them with his Light, and Life, and other divine Vertues? To Inſpire, ſignifyeth nothing elſe but to in-breath, or to breath into the Soul any Divine Vertue whatſoever; and therefore that Operation or Motion of the Divine Spirit whereby he quickens the Soul that once was dead, and makes it alive unto God, is very properly called Inſpiration, or In-breathing; yea, from this ſort of operation it is, that the Spirit

Spirit hath its name, whether in *Latin*, *Greek*, or *Hebrew*, and signifieth a Breathing; so that Spiration or Inspiration may well deserve to be the common and general name of all the various kinds of the Spirits Operations in the Souls of men, and especially in Believers according to the words of Christ, *John* 3.8. *The Spirit breatheth* (or inspireth) *where he willeth*; for so the words may be translated, and so did the Fathers (so call'd) generally understand them. And we know, that the occasion of Christs speaking these words, was his Discourse with *Nicodemus* about the Regeneration, or spiritual new Birth, as intimating plainly unto us, that the Spirits Inspiration or in breathing into the Soul, is necessary unto its Regeneration. This is that breath or breathing of the Spirit which *Ezekiel* saw come upon the dead and dry bones, which made them to live, the same that made *Adam* a living Soul, of whom it is said, that God breathed into him *Nismah Chaim* the Breath or Inspiration of life, *and he became a living Soul*: and indeed it is the Inspiration of life that maketh the Soul of any man that truly liveth unto God a living soul, & is as necessary to the Souls spiritual Life, as the breathing of the Air is unto the Life of the Body. And as the Breath or Inspiration of the Spirit of God and Christ quickneth the dead Soul, and raiseth a new and spiritual Life in it, so is that which slayeth Antichrist, *whom* (as the Scripture saith) *Christ shall destroy or slay with the Breath of his mouth, and the brightness*

neſs of his coming. I need not be at pains, I hope, to prove, that the Breathing and In-breathing of the Holy Spirit, which is to ſay, his Inſpiration is all one thing; for all the breathing of the Spirit on men is within in the Hearts and inward parts of men, and therefore is properly Inſpiration. And according to *Solomons* words in the Song, *it is the Breathing or Inſpiration of the Holy Spirit, which like the South-wind blowing upon the Garden, maketh the ſpices thereof to ſend forth a ſweet and fragrant ſmell:* The which Spices are nothing elſe but the Chriſtian Graces, wherewith God indueth his Church, which he maketh as a Garden, and which Graces are made to operate, and ſend forth their Divine Smell, as the Spirit of God doth breath or inſpire upon the Souls of thoſe, in whom theſe Sacred and Heavenly Spices grow: and according to *Elihu* in *Job, the Inſpiration of the Almighty giveth underſtanding.* And thus in brief we ſee the great neceſſity of Divine Inſpiration, both to the Church in general, and to all the Members of it in particular, though not in reſpect of thoſe Miraculous and extraordinary Gifts of Tongues, and Healings of bodily Diſeaſes, yet in regard of more Noble and Divine Effects, as the Souls Regeneration and quickning, and both for the planting and nouriſhing the Divine Graces of Gods Holy Spirit in the Hearts of all true Believers. And notwithſtanding of all this, as it ſeemeth the Author of this Sermon hath a marvellous prejudice and antipathy at the word

Inſpira-

Inſpiration, as not applicable to any ſort of the Spirits Operation in our days: For though he granteth the neceſſity of the Spirits Operations, yet I no where can find, that he owneth the Word or Term *Inſpiration* in any reſpect, as applicable to any Operation of the Spirit, at preſent, in any Believer. And the ſame prejudice he ſeemeth to have againſt divers other Phraſes, and Terms; all which are either expreſly found in Scripture, or fully agreeable to the ſenſe of Scripture, which yet he hath the confidence to call invented, and uncouth Terms, as the Spirit of Preaching and Prayer, the In-comings, Out-lettings, and In-dwellings of the Spirit. How like is his Diſcourſe in this particular to the *Socinians*, and *Pelagians*, who deny the neceſſity of any Supernatural and Divine aid or Aſſiſtance of the holy Spirit, to perform our acceptable Service and Obedience unto God? He ſaith further, That the Spirit of Preaching or Praying ought to ſignifie no more, than the skill or habit of Preaching or Praying. But if he mean only a natural and acquired habit he joyneth with the *Socinians*, and contradicteth his own former Conceſſions, wherein he did acknowledg the neceſſity of the ſaving Gifts of the Spirit, and that theſe were Supernatural, ſuch as Faith, Love, Humility. Now every one that Preacheth and Prayeth either acceptably unto God, or profitably for himſelf or his Neighbours; he muſt Preach and Pray with Faith, and Love, and Humility; ſo that theſe,

and other Divine Graces must be exercised in his Preaching and Praying, which require more than even a spiritual habit, to wit, a present actual assistance of the Divine Spirit, otherwise a man who hath the habit of Preaching and Praying according to this Author, needeth not any dependance upon any new assistance of the Spirit; and so it is in vain for him to pray for the same, which yet is contrary to the common practice of most Preachers. But whereas the Author taxeth some for pretending to the Spirit of Preaching and Praying, and make as if their extemporary Prayers were the effect of Ispiration; I acknowledge they are worthy to be blamed, when in the mean time these very persons deny all Inspiration, or Preaching and Praying by it, in our days; and are as great Oppolers to the Principle of Immediate Revelation and Inspiration, as any men in the World. And it is indeed a great Error to imagine, that all extemporary Prayers are the Effect of Divine Inspiration, for some are, and some are not; and they who pretend to pray extempore by the Spirit, and as with the same breath deny the very Principle of Inspiration, fall into a great inconsistency, which yet very many do, for which they are justly taxable. But to return to the Author, he confesseth, That in the Primitive Church, in the days of the Apostles, many Preached, and Prayed, and did sing by Inspiration, and being Enthusiastically moved or acted; and that this did continue in the Church for

for some time. And first as concerning singing, and praising God by inspired Hymns and Psalms: He saith pag. 14. *For inspired persons did usually spend their Enthusiasm in composing of Hymns and spiritual Songs.* And again concerning Preaching and Praying, he saith, pag. 15. *In the Apostles time there was a miraculous Gift of Praying, as well as Preaching, when the spirit used to seize upon the souls of men in Publick, and affect them in such an extraordinary way, as to make them Pray for such things, and in such a due manner, as in those times, when as yet the Church had composed no Liturgies, Persons not inspired could not do.* And here he citeth a Testimony out of *Chrysostome, Ep. ad Rom. cap.* 8. *hom.* 14. which I thought worthy to translate into English, and here insert; *Moreover, together with all these Gifts, there was the Gift of Prayer, the which was called the Spirit, and he who was endued with it, he did pray for the whole multitude: for seeing we are ignorant of many things which are profitable to us, and that we ask things that are no wise profitable, the Gift of Prayers did come unto one of them, who standing for all the rest, did pray for what was usually convenient to the whole Church, and also did teach others.* Therefore he (*viz. Paul* Rom. 8.) calleth the Spirit both such a Gift, and also that Soul which did receive it, and which did intercede with God, and sigh. For he who is favoured with such a Grace, standing with great compunction or Contrition of mind, and with many

ſighs, being humbled in mind before God, asketh the things which are profitable unto all; of which now is a Symbol, the Miniſter offering Prayers unto God for the people. Therefore *Paul* feeling this, ſaid, *The Spirit himſelf intercedeth for us with groans unutterable.* To the ſame purpoſe ſpeaks *Theoph.* and *Oecumenius*, upon the place.

But now the thing which the Author of this Sermon ſhould have proved, is, That this Gift of Preaching, and Praying, and Singing by Divine Inſpiration, was of the ſame ſort and nature with the Miraculous and extraordinary Gifts of the Spirit, and equally Miraculous and Extraordinary with them, which he not having done, nor ſo much as once eſſayed to do from any Scripture Authority, he had as good done nothing at all. And the words of *Chriſoſtome* cited by him, do not ſay, That the Gift of Praying by the Spirit was expired in his time; and though *Chryſoſtome* had ſaid ſo, I ſuppoſe the Author himſelf doth not think that all *Chryſoſtoms* words are infallibly to be believed. Yea, the reaſon given by *Chryſoſtome* why God was pleaſed to give that Gift of Prayer, doth ſtill remain (*viz.* Becauſe without the ſpirit we know not what to pray for, as we ought) and therefore there is as great neceſſity for the ſpirit of Prayer now, as then.

But it hath no weight what the Author ſaith Pag. 29. That the Chriſtians might learn what to pray for, and how out of the Scriptures, which are an excellent Rule of Devotion, as well as Faith,

Faith; and ſince that Gift was alſo rendred uſeleſs by the early general uſe of Liturgies. I ſay this hath no weight to prove, that the ſpirit of Prayer, or praying by Divine Inſpiration is expired: for in the Apoſtles days the Scriptures were extant as much as now; and therefore if the ſpiritual Gift of Prayer is made void by having the Scriptures in the room of it, that Gift ſhould have ceaſed in the Apoſtles days. Surely it was not Gods deſign to give us the Scriptures, that he might take away his ſpirit from us, and leave us only the Scripture-words in his room, but he promiſed that his ſpirit ſhould remain or abide with his people for ever, whoſe abiding and preſence was neceſſary unto all true Chriſtians, to give them the inward and ſpiritual ſenſe and underſtanding of the words of Prayer contained in the Scripture, and to teach them what words to uſe at one time, and what at another, ſeeing they could not uſe them all at once. And as for the early general uſe of Liturgies, which this Author ſaith was in the Church, to be ſure there was none in the Apoſtles times, as the Author confeſſeth; and if there had been any need of them for the ſucceeding Ages, the Apoſtles had been the fitteſt perſons to have compoſed them, which yet we do not find that ever they did. It is too apparent, that when the ſpirit of Prayer began to be loſt, compoſed Liturgies came to be ſet up, and that the loſs and decay of this ſpirit, or ſpiritual Gift of Prayer was cauſed by the car-

nality and apoſtacy of the far greateſt part of thoſe called Chriſtians, though we have cauſe to believe it remained in the Hearts of a remnant all along.

CHAP. IV.

BUT whereas the Author ſaith, as for the Gift of Praying and Preaching by the Spirit, there is no mention made of it in the Eccleſiaſtical Writers, even where they enumerate the reſt of the ſpiritual Gifts, unleſs *Irenæus* comprehended it under the Gift of ſtrange Tongues, with all ſorts of which, he ſaith, many of the Brethren ſpoke in his time by the Holy Ghoſt. Surely this the Author doth too confidently affirm: for as concerning Praying by the Spirit, *Tertullians* Teſtimony is clear, who lived about the end of the ſecond Century, who diſcourſing of Prayer, and the manner how the Chriſtians uſed it, ſaid expreſly, That they prayed, *ex pectore ſine monitore, per ſpiritum ſanctum*; i. e. *out of the Heart, without one to go before them, and by the Holy Ghoſt.* And both *Tertullian*, and *Juſtine Martyr*, and *Euſebius* make mention of the Gift of Propheſie by the Spirit, remaining in the Church in their time. And the Author himſelf acknowledgeth, that under Propheſie, Preaching, and praiſing God by the Spirit, is underſtood frequently

quently in Scripture; and why not alſo in the Eccleſiaſtical Writers? Yea, even *Bernard*, who lived above a thouſand years after Chriſt, did ſay, *tepida eſt omnis oratio, quam non prevenit inſpiratio*, i. e. *All Prayer is dead, or lukewarm, which Inſpiration doth not prevent.* But it is eaſie to apprehend why, when the Eccleſiaſtical Writers did mention the miraculous Gifts of the Spirit then remaining in the Church, they ſaid nothing commonly of Preaching and Praying by the Spirit, becauſe they did not reckon Preaching and Praying by the Spirit, any of that ſort of miraculous and extraordinary Gifts, but judged it as a common and neceſſary Gift, and therefore did not mention it among thoſe that were miraculous and ſingular, which is an argument rather againſt the Authors aſſertion, than in favour of it. And ſince the Author doth acknowledge, that divers miraculous Gifts of the Spirit did remain in the Church for ſome hundreds of years after the Apoſtles, it is ſtrange he ſhould ſuppoſe the Gift of Preaching and Praying by the Spirit, to have expired before the reſt; but his prejudice againſt the Principle of Inſpiration maketh him to fall upon ſuch an abſurd ſuppoſition. Now when I ſay, the Gift of Preaching and Praying by the Spirit, was none of the miraculous and extraordinary Gifts of the Spirit, I mean it had nothing of any external or outward Miracle in it any more than Faith, Love, Hope, or any other of the Evangelical Vertues, all which being ſupernatural

tural were internally miraculous as much, or rather more than the outward. And whereas the Author pleadeth, that none of theſe miraculous Gifts were of a moral conſideration, as having any immediate influence to ſanctifie the perſons ſo inſpired, & conſequently not neceſſary to remain in the Church. If then it can be proved, that Preaching, and Praying by the Spirit are of a moral conſideration, and have a ſanctifying Influence upon the perſons inſpired, it will neceſſarily follow, that they do, and muſt remain in the true Church. And firſt, as to Praying by the Spirit; that is a Moral Duty, and of a moral Conſideration, which is a Goſpel-precept, but Praying by the Holy Ghoſt is a Goſpel-precept; ſee *Eph.* 6. 18. *Praying always with all Prayer and Supplication in the Spirit*: and *Jud.* 2. *Praying in the Holy Ghoſt.* And as concerning all true Worſhip, which is to be given to God, Chriſt hath expreſly taught, that it is to be performed in Spirit, and in Truth. And I ask the Author, whether he doth not think, that *Davids* Prayers and Pſalms, which were by the Inſpiration of the Holy Spirit, had not a ſanctifying Influence upon *David* himſelf? And alſo whether the Prayers of thoſe in the primitive times, who prayed by Inſpiration, and brought forth ſuch deep inward ſighings with great contrition of Heart, by the help of the Holy Spirit, had not a ſanctifying Influence going alone with them? and were not thoſe Prayers holy Prayers, and thoſe ſighings holy ſighings, which left

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ſome holy Impreſſions both upon the Speakers and Hearers; the which if they did, as moſt certainly they did unto all ſincere Chriſtians who heard them, then Prayers by Inſpiration have a moral and intrinſecal excellency in them, and conſequently were to remain in the true Church to the end of the World. Next as to Preaching by the Spirit, it is clear, that it had a ſanctifying and converting power going alone with it, ſo that many thouſands were converted unto the Lord, and became truly ſanctified by means of ſuch Preaching. But if the Author ſay, it was the Preaching, ſimply conſidered, that had the ſaving efficacy in it, without the Spirit, ſo that the Spirits operation added nothing thereunto, I ſuppoſe few will believe ſo groſs an aſſertion; for if ſo, then the Miniſter of the Letter is as good as the Miniſter of the Spirit; and he who hath only the words, is as good a Preacher, as he who hath the Spirit and Words both; but how contrary is this to the mind of *Paul*, who ſaid, *I will know not the words of them, who are puffed up, but the power. And our Goſpel came not in words only, but in power, and in the Holy Ghoſt; and he hath made us able Miniſters of the New Teſtament, not of the Letter, but of the Spirit; for the Letter killeth* (by the Letter, he doth underſtand the words which any preach without the Spirit) *but the Spirit giveth life.* And ſurely that which giveth life hath a ſanctifying Vertue in it, and is of a moral and holy nature. And doth not ſad experience

perience prove it ſufficiently, that men who preach barely from the Letter of the Scripture, have not ſucceſs in their Miniſtry, to the Converſion of Souls; elſe why is it, that ſo many having the name of Chriſtians, yet want the true nature of Chriſtianity, and come ſhort of many Heathens? and when God ſhall be pleaſed to pour out his Spirit more abundantly, and to inſpire men to be Preachers of his holy Mind and Will, ſhall not Chriſtianity more prevail in the World, than now it doth? is not the great want, the want of the Spirit among the greateſt part of thoſe called Chriſtians, or rather indeed, a want of a right belief concerning the neceſſity of the Spirits help, and of the great bounty, and Grace of God, how willing he is to beſtow plentifully of his Spirit upon men, if they would not reject and reſiſt it, and with their prejudice againſt ſo excellent a Gift, exclude themſelves from the enjoyment of it? And whereas the Author ſaith, *But thou canſt cry, Abba, Father, without Inſpiration and thou mayeſt make Prayers, & Supplication, and Interceſſion, and giving of Thanks for all men, without Inſpiration, which if thou hadſt, it would not make thy Prayers more excellent in themſelves, or more acceptable in the ſight of God.* Theſe are ſuch groſs aſſertions, that as ſeemeth to me to have repeated them, is Refutation enough to any ſpiritually minded man. Were not *Davids* Prayers the more excellent, that they were inſpired? Do not all Chriſtians value and eſteem of *Davids* Prayers

Prayers and Pſalms, and the Prayers and Pſalms of other Saints recorded in Scripture, as being Divinely inſpired? Do they not ſavour of that ſweet and precious Life and Spirit which inſpired them? Or have the made and conceived Prayers of others, without all Divine Inſpiration, the ſame excellency and worth with *Davids* Inſpired Prayers and Pſalms? This were to equal the Words and Writings of men nowiſe inſpired, with the Scriptures; a Crime, which our Adverſaries but unjuſtly ſeek by conſequence to fix upon us. But the Author ſtill ſuppoſeth, that men may preach and pray by the help of the ſaving Graces of the Spirit, without Inſpiration, which maketh him conclude, *from all which* (ſaith he) *it appears how much more excellent and deſireable are the ſaving Graces of the Spirit, than all theſe pompous miraculous Gifts, in which there is no intrinſecal excellency.* But I ſay the Author ſtill beggeth the great thing in Controverſie, *viz.* That there are any ſaving Graces of the Spirit, without Inſpiration, which we altogether deny: For we affirm, that ſaving Faith, Hope, and Love, and all other Evangelical Vertues are wrought in Believers by the Spirits Inſpiration. Nor can we reach the Authors ſubtilty, to diſtinguiſh the inward ſaving operation of the Spirit, from Inſpiration, as if they were diſtinct things. For ſuppoſe all ſorts of Inſpirations be not ſaving, or neceſſary to Salvation, it doth not follow that none are neceſſary in that reſpect: and although all

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Inſpirations be not ſaving Graces, yet all ſaving Graces are Inſpirations; even as though all animals be not men, yet all men are animals. Or let the Author, if he can, clearly diſtinguiſh betwixt theſe two, and prove them to be ſo diſtinct, from ſome better authority, than his bare affirmation, *viz.* That no ſaving Grace is any Divine Inſpiration, but of a differing nature therefrom: the which, if it were true, then none of all the Saints had any ſaving Graces inſpired into them, in any age of the World, which, I judge, is contrary to the belief of moſt Chriſtians, who generally believe, that the Prophets at leaſt, had the ſaving Graces of the Spirit inſpired into them. To conclude, this Authors whole Diſcourſe tendeth only at moſt, to prove, if all his Premiſſes were granted, That the miraculous Gifts of the Spirit are not neceſſary to Salvation, and conſequently are not of a neceſſary continuance in the Church; which we do not affirm: and I know not any, who do ſo affirm; ſo that the Author had better ſaved his Labour than ſpend his Breath, and his Time to prove an aſſertion, which I know not any that doth call it in queſtion: for who is it that ſaith, he hath the Gift of Tongues, or other miraculous Gifts of that ſort? I know not any. Or who pleadeth for the abſolute neceſſity of them? But as we do not plead for ſuch Gifts, ſo we cannot be ſo peremptory to conclude, that all theſe miraculous Gifts have univerſally ceaſed or expired ſince the primitive times; or that none

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of them at any time hereafter ſhall again appear. And I judge divers of his Premiſſes, on which he buildeth his Concluſion, of the Univerſal Expiration of thoſe miraculous Gifts are defective, and none of them ſufficient to demonſtrate his aſſertion, it would require too much time and Paper to examine every thing he ſaith, but ſomething I cannot well let paſs. His firſt and main Reaſon he taketh from the Infancy of the Church, which required theſe miraculous Gifts during her Infant-ſtate: and to this he applyeth theſe two following Scriptures, *Eph.* 4. from *v.* 8. to *v.* 14. and 1 *Cor.* 13. from *v.* 8. to the end. But ſurely theſe two Scriptures ſeem to me to be very impertinently brought, to confirm his aſſertion, and his Application of them I believe is contrary to the mind of moſt Teachers. And firſt, that he ſuppoſeth all theſe Gifts which God gave to the Church at Chriſts Aſcenſion, to have been the miraculous and extraordinary Gifts of the Spirit, and not one of them the ordinary and ſaving Gifts of the Spirit. But why are not the ſaving Gifts of the Spirit common to all true Chriſtians, as really the fruit and effect of Chriſts Death, Reſurrection, and Aſcenſion, as thoſe miraculous and extraordinary? Surely this is a very unnatural ſeparation, and ſeemeth very injurious unto the purchaſe of Chriſt; as if all the ſaving Graces of the Spirit were excluded from being any of theſe Gifts, which Chriſt hath purchaſed to his Church; and the contrary doth plainly

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appear from the words themselves, for they were such Gifts as were given to the Rebellious, that God might duel among them, as signifying the sanctifying and renewing Gifts of the Spirit most especially. Again, they are such as were given for the work of the Ministry, the perfecting of the Saints, the edifying of the body of Christ, till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fulness of Christ. And whereas this Author will have, that the Church was come to her full stature in the primitive times, and that consequently there was no more need of any of those Gifts mentioned in that aforecited place, being all miraculous; it seemeth to me wonderfully strained this his assertion. And to be sure is far from the mind of many of his Brethren, who from this very place of Scripture, use to argue, That there will be a Ministry, and Office of Teachers in the Church, till the Worlds end; because however so perfect the Church was in those days, by reason of new Converts, and others in the present & succeeding Ages, who were to be converted, Ministers and Teachers are still necessary; for granting that some are come to the full stature, yet many more are not so far advanced, and so long as the World stands, there will be Children as well as young men and Fathers in the Church. But it is strange, that he thinketh, not only the Apostles, Prophets and Evangelists, but also

alſo Paſtors, and Teachers, or Doctors, to have ceaſed or expired with theſe miraculous Gifts. Whence then have theſe, who are now called Paſtors and Doctors, their Gifts and Authority? it ſeemeth verily unto me, that the Author hath here far out-reached, and done a great diſſervice to his Brethren, inſtead of thinking to do them a great ſervice; and how the Univerſity of *Oxford* can let this paſs without a cenſure, I do not well underſtand. And whereas he ſaith, *From whence it is evident* (*viz.* from the afore-cited place, *Eph.* 4. 8, 9, 10, &c.) *that as the Goſpel increaſed, and the Church grew up, God, like a wiſe Nurſe, weaned her by degrees from theſe miraculous Gifts, till at laſt having arrived at her full ſtature in Chriſt, he left her as Parents leave their Children, when they are grown to be men, to ſubſiſt without extraordinary helps and ſupplies.* But hath God left her without Paſtors and Teachers, and all the Gifts of Chriſts purchaſe, when he aſcended? or are Paſtors and Teachers theſe extraordinary helps? how much better were it to ſay, that the Gifts here mentioned are ſome extraordinary and miraculous, and ſome ordinary; and however that the perſons of the Apoſtles, or their bodily preſence be removed from the Church of God on Earth, yet their Teſtimony, Words, and Writings remain together with a meaſure of the ſame life and ſpirit that was in them, for the ſpirit is one in all, and therefore that very Gift of God his giving the Apoſtles to the Church, and Evangeliſts

geliſts and Prophets, hath ſtill its ſervice in the Church, and will to the VVorlds end; and ſo in reſpect of that Service doth ſtill remain; and the Paſtors and Teachers with all the common and ordinary Gifts of the Spirit neceſſary to Salvation do actually remain. Again, whereas the Author will have it, that when the Church was in her more Infant-ſtate, the miraculous and extraordinary Gifts of the Spirit did moſt abound; and when ſhe was come to her moſt adult and perfect ſtate, they did wholly ceaſe. This alſo may be called in queſtion, *viz.* VVhether the Church in the Apoſtles days, when thoſe miraculous Gifts did moſt abound, was not in a more perfect ſtate, than in the ſucceeding ages? and whether the Author thinketh in his conſcience, that the Church in theſe latter ages, ſince theſe miraculous Gifts have generally ceaſed, *viz.* from about the beginning of the fifth Century till this time, hath been in the moſt perfect ſtate? or rather have we not good ground to believe, that the Church that was in the Apoſtles days, and the ages immediately ſucceeding for the firſt three hundred years was in the pureſt and moſt perfect ſtate of all, and that the Churches of the ſucceeding ages have not arrived at her perfection? Is not the Apoſtolical Church worthily reckoned the Patron of all other Churches? hath not a great Apoſtacy come upon the far greateſt part of that called the Church, which began about that very time, when theſe miraculous Gifts did ceaſe,

ceaſe, in great part? and though the Lord knoweth beſt, why theſe miraculous and extraordinary Gifts did ceaſe, yet may it not be judged a better reaſon, than any given here by the Author, that theſe ſo excellent Gifts were taken away, becauſe of the Apoſtacy that was coming on apace upon the viſible face of the Church, and that the Unfaithfulneſs of Profeſſors, who did abuſe both the ordinary and extraordinary Gifts of God, provoked the Lord to take both ſorts away from the greateſt number in a great part, if not altogether. But whether, when the Church ſhall Univerſally recover her former purity and ſincerity, it may pleaſe God to reſtore unto her thoſe very extraordinary Gifts, I leave to his infinite counſel and good pleaſure to determine. Again, as to the other Scripture alledged and applied by him, for the ceaſing of theſe extraordinary Gifts, he ſeemeth to have as far miſſed the mark, as in the former, as if, forſooth, *Paul* did reckon not only all thoſe miraculous and extraordinary Gifts of the Spirit, wherewith he was ſo richly endued, but alſo all his Viſions and Enjoyments he had of God by Inſpiration and Immediate Revelation, but as childiſh things, and as belonging to a Childs ſtate, in compariſon of more perfect attainments of Believers in the ſucceeding ages, when all Divine Inſpiration, and Immediate Revelation ſhould ceaſe, as this Author ſuppoſeth: and if ſo, then the Author may think himſelf, and ſuch as he, as men in reſpect of *Paul* and the other

Apoſtles, who were but as Children to him and his Brethren: for thus he expoundeth *Pauls* words. 1 *Cor.* 13. 9, 10, 11, 12. *Even as when I was a Child, I ſpake as Child, I underſtood as a Child, I thought and conceived things as a Child, but when I become a man, and to the full uſe of my Reaſon, I put away childiſh conceptions and things*, for now we ſee Divine Revelations (thus he gloſſeth upon *Pauls* words) as the Prophets did of old in a dark Enigmetical manner, and by ſymbolical Repreſentations of things upon the phanſie, as in a Glaſs, but in the adult ſtate of the Church we ſhall ſee them after the Moſaical manner in a more rational way, and more accommodate to human Nature, as it were face to face. Now I know them imperfectly, but then I ſhall know them clearly, even as I am known. Now I appeal to the Impartial Reader, if he doth not prefer himſelf and his other Brethren, to *Paul* and all the other Apoſtles, as if the Apoſtles, becauſe of their Inſpirations and Revelations knew but in part, and as Children, having little uſe of their rational Faculties; whereas this Author having attained to the adult ſtate, he is become perfect in Knowledge; and like *Moſes* converſeth with God face to face, and that without all Revelation or Inſpiration immediately from God. But how did *Moſes* converſe or ſpeak with God face to face (to whom the Lord ſaid, *Thou canſt not ſee my face and live*) was it without all manner of immediate Revelation or Inſpiration? I trow not, but rather

ther after a more noble and higher sort of Divine Inspiration, than was commonly given to other Prophets. But how much more suitable and agreeable to truth is that exposition of *Pauls* words that is commonly given, that *Paul* compareth his highest attainments in this Life even by Vision and Revelation or Inspiration, with what he did expect and wait for after death, so as the highest attainments of Divine Knowledge by Revelation or Inspiration belonging to this life, are but as the attainments of Children, in comparison with what the Saints are to expect after death in the life to come. But whereas the Author thinketh, that the highest Revelations given in this life, are but by symbolical Representations upon the phansie, as in a Glass, he is much mistaken. There is a Revelation of God, which God pleaseth at times to give to his Children, far beyond all symbolical Representations, or Similitudes of things, whereby God in Christ, and the pure Glory of God is seen and enjoyed by the highest and noblest faculty of the Soul, which is an earnest and first Fruits of Eternal Life. Nor is the Author more dexstrous in expounding all that diversity of Gifts mentioned 1 *Cor.* 12. 4, 8, 9, 10. to have been the miraculous and extraordinary Gifts of the Spirit; for why might not some of them have been the common and ordinary, and others of them miraculous and extraordinary? By common and ordinary, I mean not here such as were given to all and every one in particular, but such common ministerial Gifts as God gave in common to

all ordinary Teachers, and Preachers, and Miniſters of the Lords fitting and ſending; for of theſe miniſterial Gifts the Apoſtle is here principally to be underſtood. And whereas the Author here doth argue, that the Gifts mentioned in this place cannot be the ſaving Gifts of the Spirit, becauſe theſe God beſtoweth joyntly on thoſe who have them, or not at all; whereas the Gifts mentioned here, are given ſome to one, and ſome to another. But to this I anſwer, although the Gifts here mentioned in the foregoing Verſes be not the ſaving Univerſal Gifts mentioned by him, which are given to every one of the Faithful, yet it doth not follow, that therefore they are all miraculous and extraordinary, for ſome of them might be of a third and middle ſort, to wit, given in common to all Teachers and Preachers, and may be called ſaving in ſuch a ſenſe or reſpect, as the Preaching of the Goſpel, and diſtinct Offices of the Miniſtry, may be called ſaving, as being inſtrumental to the Salvation of Souls, as it is ſaid in Scripture, *That it pleaſed God by the fooliſhneſs of Preaching to ſave them that believe.* And, if according to the Author, all the Gifts here mentioned be miraculous, and all ceaſed within ſome few ages after the Apoſtles days, then according to him, there is no word of Wiſdom, nor of Knowledge in the Church, which how harſh it will ſound to Chriſtian ears, I leave the ſpiritual to judge. But that the Author taketh this place of Scripture, *viz.* 1 Cor. 12. 4. for his Text

Text and Foundation of his whole Diſcourſe, to prove that all the Gifts here mentioned were miraculous, and conſequently expired within ſome few Ages to the Apoſtles times, is meerly aſſerted by him, but not at all really proved. And he might as well ſay, that Faith, Hope, and Charity were miraculous Gifts of the *Spirit*, and conſequently expired with thoſe other; for of them alſo he diſcourſeth a little after, and compriſeth them, with the other ſorts, under the diverſity of Gifts, mentioned *v.* 4. whereas the Spirit is one. So that in this whole Diſcourſe of *Pauls*, concerning the diverſity of Gifts, Chap. 12. 13, 14. he mentioneth no leſs than three ſeveral ſorts, one miraculous and extraordinary, another ſort common and ordinary to the Teachers in the Church, and peculiar unto them; a third ſort, *viz.* Faith, Hope, Charity, common to all true and ſincere Chriſtians; ſo that this diverſity of Gifts extendeth it ſelf to all the Church one way or another, all having ſome, although every one had not all, even as the *precious Ointment that ran down from Aarons beard unto the loweſt skirts of his Garments.* And though when the Apoſtle doth treat of Faith, Hope, and Charity, it is in the thirteen and fourteenth Chapters, yet the Diſcourſe is ſtill one and the ſame, as one intire piece; and all the Gifts mentioned in all the three Chapters are contained under the diverſity of Gifts, *viz.* Spiritual Gifts mentioned, *v.* 4. of Chap. 12. and all proceed from one *Spirit*, ſo that it may,

and ought to be ſaid of them of all. Now there are diverſities of Gifts, but the ſame Spirit; and the beſt of theſe Gifts are Faith, Hope, and Love, and the greateſt of theſe is Love or Charity. And thus I have anſwered to every thing that ſeemed material in his Sermon, to prove that Divine Inſpirations, which he calleth Enthuſiaſms, are ceaſed in the Church; and though I have not obſerved ſtrictly the method of his Sermon, ſo as to anſwer to every thing in his order, becauſe the Nature of my anſwer required to put ſeveral things together that lay ſcattered in his Sermon, and ſometimes to take that laſt, which he putteth firſt; yet I hope the diligent and impartial Reader will find, that the whole ſubſtance of his Sermon againſt Divine Inſpirations is ſufficiently anſwered. And now in the Cloſe I ſhall only take notice of ſome Reflections of his on the people called *Quakers*, and ſome few other particulars, and then make an end.

CHAP. V.

IN his page 37. Edit. 3. he undertakes to ſhow what a dangerous, damnable, and precarious Principle that is, which aſſerts, that Immediate Revelation or Inſpiration is not ceaſed, *&c.* But the Inſtances he bringeth to prove what he ſaith, are wholly precarious and falſe; as 1. That it differs

differs only from the Popes Infallibility in this, That that makes only the Bishop of *Rome*, but this makes every private Christian a Pope. This, I say, is altogether a false charge as to us. For we place not an absolute Infallibility upon any person or persons whatsoever; but we say the Spirit of God in all his Leadings, Teachings, and Motions is infallible, and men only conditionally so far as they receive, and are in unity with these Leadings and Teachings, are Infallible. We say further, That every true Christian hath an Infallible Knowledge and Faith of all such things as are absolutely necessary to Salvation. But as to other things he may err, if he be not duly watchful to follow the infallible Guidance of Gods Holy Spirit. But if this Author thinketh he has no infallible Faith or Knowledge of any part or Doctrine of Religion, he is a meer Sceptick and Unbeliever; for all true Faith is Infallible, that which is fallible is but meer opinion and conjecture. His second Instance is as weak and impertinent as the former, *viz.* That the Principle of Immediate Revelation and Inspiration utterly overthrows the authority of the Scriptures, and makes them an useless Rule of Faith. But to this I answer nay, but on the contrary the Doctrine of Inspiration and Revelation its remaining in the Church doth not overthrow, but establish the authority of the Scriptures, and maketh them most useful both for a Rule of Faith and Manners in subordination unto the Holy Spirit. And surely had this Author

well minded his former conceſſions, he would not have made ſuch an abſurd Inference; for he hath granted, that Inſpirations and Revelations did remain for ſeveral ages in the primitive Church after the Apoſtles days, and that the Scriptures were written before that time; and yet I ſuppoſe he will not ſay, that the Revelations and Inſpirations which the Chriſtians then had, did overthrow the Scriptures, or render them uſeleſs. He might with the ſame abſurd way of Reaſoning ſay, That the Scriptures of the Old Teſtament, their authority was overthrown by the Writings of the Evangeliſts and Apoſtles under the New Teſtament; or that one Prophets writing did overthrow the Writing of another Prophet that did go before him, which is moſt abſurd. *Paul* who had abundant Inſpirations and Revelations did not deſpiſe the Scriptures, but regarded their authority, and uſed them both to his own, and his Brethrens comfort and edification. His third Inſtance is, That it hath caſhired the uſe of the Sacraments. But this is like the Papiſts way of proceeding againſt the Proteſtants, who to render them more obnoxious to the malice of the Ignorant, cry out againſt the Proteſtants for caſhiring no leſs than five, or rather ſix of the holy Sacraments of the Catholick Church. For whereas the Church of *Rome* holdeth, that there are ſeven Sacraments, ſhe blameth the Proteſtants for caſhiring five of them totally, and the ſixth almoſt, if not altogether alſo, to wit, that of the Euchariſt

riſt ſo called, the Proteſtants making that which the Prieſt or Miniſter giveth to the people, but a figure or ſign, which to be ſure is not any Goſpel myſtery; for the figures belonged to the Law, and ceaſed with them, and the ſubſtance is come in the room of them, which we acknowledge. And whether it is more dangerous and hurtful to ſay, that a Figure, Sign or Ceremony is ceaſed, which was not appointed to continue till the end of the World, or to ſay, that Divine Inſpiration, whereby the Soul liveth unto God, and Divine Revelation, whereby it only knoweth God aright, is ceaſed, let all ſober and impartial men judge? But as to this debate of the Sacraments, becauſe it is a digreſſion, I ſhall not enlarge. His fourth Inſtance is, That it hath annulled the Miniſterial Orders. But this is as unjuſt a charge as any of the former, and doth much more juſtly reflect upon the Author himſelf, who hath plainly ſaid, that not only the Orders of Apoſtles and Prophets, but alſo of Evangeliſts, Paſtors and Teachers, all which were Miniſterial Orders mentioned *Eph.* 4. are ceaſed in the Church. The which, if ſo, it may be fairly quered, according to this Authors *Hypotheſis* and Doctrine, that all Inſpiration is ceaſed, which yet the Church of *England* and the Common-Prayer alloweth, whether this Author hath not excluded himſelf from all the Miniſterial Orders mentioned in *Eph.* 4. becauſe he ſaith, *They are all ceaſed*? And that he cannot find any Miniſterial Order mentioned in the New Teſta-

Testament, but what was accompanied with Inspiration, whereby they both Preached and Prayed. And seeing he hath denied Inspiration, which the Liturgy of the Church of *England* owneth, and she prayeth for, whether this Authors manner of Preaching and Praying be not more contrary to the Liturgy of the Church of *England* in this very respect, than that of the people called in derision, *Quakers*, and so whether he hath not brought himself and his Hearers more deservedly under the censure of the Law, than the *Quakers* in this respect have done? These two Queries I desire the Author plainly, and without all shifting or subterfuge, to answer? But to the matter in hand, Divine Immediate Revelations and Inspirations cannot any more annul (but indeed they do confirm all) the Ministerial Orders appointed of God, than they did in the primitive times. For when Immediate Revelatiations and Inspirations did greatly abound in the Church, as this Author confesseth, the Ministerial Orders remained, and were the more confirmed, and therefore they are so still. Next, his Instances failing, he proceedeth to siniſtrous and unjust Insinuations against us, as that the principle of Inspiration can effectually convert the Professors of it into downright Popery, consequently with their own Principles; for they have nothing more to do, than to say, that the Spirit hath told them, that the Church of *Rome* is the only true Church. To this I answer: It is impossible, the Holy Spirit

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(whom with all true Chriſtians we profeſs to guide us into all truth, according to the Scriptures) can ever tell us any ſuch thing; becauſe both the Holy Spirit within, and the Holy Scripture without, doth plainly tell us, that no Church holding ſuch corrupt Doctrines and Practiſes, is, or can be a true Church; and the Spirits teſtimony cannot contradict it ſelf, and as *Paul* ſaid, is not yea and nay, but remains the ſame. How much more juſtly may this be retorted upon many, who are Enemies to Inſpiration, and have pretended, the Church they were of, was the true Church; and yet by ſome motive of Gain or Fear, have changed to another Church and way, pretending that their Reaſon, or Scripture hath told them their former way was wrong, which yet is no juſt Reflection either on Reaſon or Scripture. For as a falſe pretence to Reaſon and Scripture doth not make void their true uſe, ſo no more doth a falſe pretence to the Holy Spirit, if any ſhould ſo do, render the uſe thereof void or ineffectual. His laſt Inſinuation is as unfair and unjuſt as any of the former. *As this Doctrine* (ſaith he) *was firſt privately ſowed among us by Popiſh Emiſſaries, ſo hath it been publiſhed in our, and other Countries, by thoſe who were Papiſts, as by* Ro. Barclay, *who was bred in the* Scottiſh *Covent at* Paris, *and* Labbade *a Jeſuit deſrocquet.* That the Doctrine of Immediate Revelation was firſt privately ſowed in *England* by Popiſh Emiſſaries, we know to be a falſe Inſinuation: and as for his Proof, which is

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a meer citation of the bare name and title of a Book called *Foxes and Fire-brands*, pag. 15. &c. printed 1680. What ground of Proof can ſuch a bare citation be, without naming the Author, or giving a ſufficient Evidence of his Fidelity? How many Lyes are to be found in printed Books? If bearly to name the Title of a Book, without regarding, or giving ſufficient Evidence of the Authors Fidelity, be proof enough againſt a Doctrine or Perſon, who ſhall, or can eſcape Innocent? It were eaſie to ſhow how the Jeſuits are as great enemies [illegible]te Revelation and Inſpiration, as [illegible] every true Chriſtian for the foundation [illegible] Faith, as any people in the World, or as this Author, as doth clearly enough appear out of *Bellarmin* a great Jeſuit, who diſputeth againſt this way of reſolving or building our Faith, and pleadeth for the Tradition of the Church, in oppoſition to all inward Inſpiration, and calleth them mad men, who lean to any Spirit within them, which he ſaith is often fallacious, and ever uncertain. Nor were it a hard thing to prove, that the Doctrine of Inſpiration hath been preached and believed both in *England* and elſewhere, before either the Name or Order of Jeſuits was in the World. And as to his Inſinuation concerning *R. Barclay*, unleſs he can prove, that he remained a Papiſt when he did publiſh, among many others, that Doctrine, he ſaith nothing to the matter. It can eaſily be ſhowed, that divers Biſhops and Teachers in the

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Proteſtant Church have had their Education at Popiſh Schools; yea, *Luther* himſelf was a Popiſh Monk, and bred at a Popiſh Univerſity; and ſome of the preſent Biſhops and Teachers in *Britain* have had a Popiſh Education, which yet will not argue they are ſtill Papiſts. How many are quite of other Perſwaſions, than what they had by Education? And as for *R. B.* what Education he had among Papiſts was but when a Child or Boy, where he learned only ſome *Latin*, and *Grammar*, and what he received of their Leaven, even in his young and tender years, while yet but a youth, he renounced: and the Lord opened his Eyes to ſee and acknowledge the Truth; whereof I can give better Teſtimony (having well known him from that very time) than this Author can againſt him. And I ask the Author, Was it any prejudice or derogation to the Chriſtian Religion, that *Paul*, a zealous Preacher of it, was bred among the Phariſees? if not, the Authors Argument being of the ſame ſort, evaniſheth. As for *Labbade* as he was no *Quaker* ſo called, ſo whatever formerly he was, to be ſure he was then no Jeſuit, but hated and perſecuted by them. In pag. 40. he falls on with a freſh aſſault to accuſe the Doctrine of the *Quakers* ſo called, concerning a Spiritual Miniſtry and Spiritual Worſhip for being blaſphemous (but if this be blaſphemy to own a ſpiritual Miniſtry and Worſhip) at this rate he may accuſe the A-

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poſtles, yea, Chriſt himſelf as blaſphemous; which is moſt abſurd and blaſphemous ſo to affirm who were for a Spiritual Miniſtry, *John* 4. and Spiritual Worſhip; but it ſeemeth by this, that the Author himſelf is only for a carnal or literal Miniſtry and Worſhip. And he ſaith, they, *viz.* the people called in deriſion, *Quakers*, pretend, that the Holy Ghoſt now cometh down upon their Aſſemblies, as it did in the Apoſtles time, and moves them to Preach and Pray by Inſpiration, without any regard to Condition or Sex. But here he doth not fairly nor truly repreſent our Doctrine, for we diſtinguiſh betwixt the ordinary and miraculous Inſpirations, with both which the Apoſtles were indued; and we ſay, Although the miraculous and extraordinary be ceaſed, yet the ordinary remain, as being neceſſary to all right effectual Preaching and Praying. Again, it is falſe that he alledgeth we ſay the Spirit inſpireth us to Preach or Pray without any regard to Condition; for a regard there is had unto the Condition of perſons, ſo that the Spirit inſpireth none to Preach or Pray, but ſuch as are firſt brought into ſome meaſure of a ſanctified State and Condition. As to other things he mentions here, and eſpecially that about calling for Signs and Miracles, I have already anſwered him above; and here I would have him to conſider how Chriſt called them an evil and adulterous Generation, that ſought after Signs. And

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what if we could ſhow Signs, and perform all the other Conditions he requireth of us, that he may believe us to be truly inſpired? would he then in good earneſt believe us to be divinely inſpired? hath he not called the very principle a blaſphemous Doctrine? And whereas he ſaith, pag. 38. he denyeth not but that God is free to ſend Prophets when he pleaſes, and that he may do ſo when the exigence of the Church doth require it. Is not this a manifeſt contradiction to his calling the Doctrine of Inſpiration and Immediate Revelation, blaſphemous? Or is God free to ſend when he pleaſeth, any blaſphemous Doctrine or Principle into the World, as this Author termeth Immediate Revelatiation and Inſpiration? And ſuppoſe that God did ſend Prophets or men immediately inſpired, which this Author ſuppoſeth he may, Can God ſend any thing that would overthrow the Authority of the Scriptures, and annul the Miniſterial Orders, would not this be inconſiſtent with his Divine infinite Wiſdom? But thus we ſee what inconſiſtences this Author falleth into, while he is carried with ſuch a prepoſterous zeal againſt this ſo excellent a principle.

In pag. 40. he ſcoffingly taunts the people called *Quakers*, with their Groanings in their Meetings, ſaying, that they groan ſufficiently, we grant; for ſometimes in their Meetings they do nothing elſe. But if their Groaning, or vocal

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Devotion be from the Spirit, how comes it to paſs that the Spirit never moves them, as it did in the Apoſtles days, to Pray and Propheſie in unknown Tongues? To this I anſwer: Many have both Groaned and Prayed by the Spirit, who never ſpoke with unknown Tongues, as I think the Author will confeſs; for the Prophets prayed by the Spirit before Chriſt came in the fleſh, and yet all had not the Gift of Tongues. But by this it plainly ſeemeth, he diſowneth all Groaning and Praying by the *Spirit*, as applicable to him, or any of his Brethren; this I ſay again is far contrary to the Liturgy of the Church of *England*. And how knoweth he, that ſometimes in their Meetings, the people, called in ſcorn, *Quakers*, do nothing elſe? I muſt tell him, they do more in every Meeting (although to groan from the Spirit is of more value, than all that the Author, or any elſe can do without the Spirit) *viz.* they meditate, they wait, they watch, they ſing, and make a melody in their hearts unto the Lord. But here he ſeemeth to ſcoff at our ſilent Meetings, where we wait to hear what God will ſpeak unto us, though perhaps no man at that time doth ſpeak, which is well enough conſiſtent with our Principle of Divine Inſpiration; for if God inſpire his people now as formerly, they are well imployed and exerciſed, who attend to his inſpirings, and find advantage in ſo doing, much more than by all the much pratling of men, who

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preſume to Preach or Teach without the Spirit.

In pag. 37. he ſaith, The Popes Infallibility muſt be reſolved into this Enthuſiaſtical Principle of immediate Inſpiration. I anſwer not, but a moſt into a falſe pretence thereunto, which yet argueth nothing againſt the true Principle it ſelf. And though ſome of the Popiſh Schoolmen reſolve it into a pretence of Immediate Revelation, yet many more do otherwiſe, and particularly the Univerſity of *Paris*, as I have ſhowed at more length in my Book called *Quakeriſm no Popery*. They reſolve it only into a blind, inſenſible aſſiſtance of the Spirit, which they call ſubjective or effective illumination, but not objective; the which Popiſh diſtinction, many Proteſtants, and as it ſeemeth this Author apply to their Faith with this difference, that theſe Proteſtants make the aſſiſtance of the Spirit, fallible; but the Papiſts make it, as in the Pope and his Council, infallible.

Pag. 29. he ſaith: The Churches *Hieroms*, *Auguſtines*, *Chryſoſtoms* like us were not inſpired, but ſtudied Divines. I anſwer why might not *Hierom*, *Auguſtine*, and *Chryſoſtome*, and ſuch as they, be both, to wit, parly inſpired, and partly ſtudied, as he termeth it, ſeeing there is no inconſiſtency (as he ſuppoſeth) betwixt the Inſpiration of the Holy Spirit, and the frequent and diligent uſe of all right and lawful means,

ſuch as reading the Scriptures, Meditation and Prayer, with other Religious Exerciſes, which this Author calleth ſtudying. But ſtudying without all Divine Inſpiration, makes but poor Divines, or rather dead and dry Vines. And here I give the Reader to underſtand, that in the very beginning of his Sermon, this Author, for all his prejudice at Enthuſiaſts, diſtinguiſheth betwixt them and Impoſtors, ſaying, Impoſtors on one hand, and Enthuſiaſts on the other, *&c.* What then? are the Enthuſiaſts no Impoſtors? One thing I like well in the Author, as to what he ſaith, and do therein cordially agree with him, pag. 39. The firſt Apoſtolical Ages of Wonder were utterly ignorant of killing, impulſe and zeal, which I could not but obſerve to the utter deteſtation of Chriſtians Aſſaſſines, *&c.* I could here cite divers Teſtimonies of the Ancients for the verity of Divine Inſpiration, as ſtill remaining among, and in the true Chriſtians; but to avoid prolixity, I ſhall only cite two Teſtimonies, one of *Auguſtine*, another of *Origene*.

Auguſtine ſaith, *Tract. Epiſt. Joh.* 3. 'There is 'an inward Maſter who teacheth: Chriſt teacheth, 'his Inſpiration teacheth; where his Inſpiration, 'and Anointing is not, the words outwardly make but an empty ſound.

Origines contra Celſum lib. 7. circa med. Ὁ δὲ τοῦ θεοῦ λόγος εἰπὸν, οὐδεὶς ἔγνω τὸν πατέρα, εἰ μὴ ὁ υἱὸς, καὶ ᾧ ἂν ὁ υἱὸς ἀποκαλύψῃ, δεῖα τινὶ χάριτι, οὐκ ἀθεεὶ ἐγγινομένη τῇ ψυχῇ, ἀλλὰ ὑπτίνος ἐνθουσιάσμου ἀπὸ φαίνεται γινώσκεσθαι τὸ θεόν. (viz. Mat. 11.) *Verbum autem Dei, divina quadam gratia non athea*

thea existente anima, sed cum quodam Enthusiasmo demonstrat cognosci Deum.

The word of God (citing *Mat.* 11. *No man knoweth the Father, but the Son, and he to whom the Son reveals him*) demonstrateth that God is known by a certain divine Grace, the Soul not being Atheistical, but indued with a certain Enthusiasm. Where note, that he setteth in opposition Atheism and Enthusiasm, or the Atheist and Enthusiast, as if whosoever is not Enthusiast, or indued with a Divine Enthusiasm, were a downright Atheist; which is very agreeable to a Title of a Friends Book, called *Enthusiasm above Atheism*, writ some years ago by *G. W.*

There is one passage more in this Authors Sermon, which I cannot well let pass, pag. 32, & 33. Suppose, saith he, thou knowest the Gospel like the Apostles, by Inspiration, what then? another Minister who knows it by reading and study is as capable to edifie the Church as thee. And besides, if thou art like a vain *Corinthian*, ambitious of Inspiration, know that it will add nothing to the Reputation of thy parts: for an inspired man is but the Vessel to the Treasure, the very Instrument and Machine of the Holy Ghost, who can ordain strength out of the mouths of Babes and Sucklings, and make a Child or an Ideot preach as well as thee. To the first I answer, according to this Authors assertion, the bare Minister of the Letter is as good a Preacher, and as useful

in the Church, as *Paul*, or any of the Apoſtles, which is ſo groſs, as nothing needs to be ſaid unto the ſpiritually minded for its Refutation. Did then the Scribes preach with the ſame Authority that Chriſt did? is it not ſaid expreſsly, that Chriſt preached as one having Authority, and not as the Scribes? and what was the Reaſon of this ſo great a difference? was not a main Reaſon of it, that the Scribes preached barely from the Letter, without Divine Inſpiration? but Chriſt preached by Divine Inſpiration, wherewith he was exceeding richly endued above all other men. And if it ſhould pleaſe God to ſend Preachers, who ſhould preach with Divine Inſpiration, ſhould they not better open and expound the Scriptures, and the Myſteries of the Chriſtian Religion, being inſpired divinely ſo to do, than thoſe who preſume to expound them meerly by the ſtrength of their natural parts, and human Learning. Or why is it, that great Schollars, ſo accounted, give ſo contrary Expoſitions to the ſame places of Scripture ſo frequently, but that they want the Inſpiration of the Spirit that gave them forth? For as *Hierome* ſaith, *Epiſt. Paulin.* 103. *The Law is Spiritual, and needeth Revelation, that it may be underſtood.*

To the ſecond I anſwer, 'tis not Pride nor Vanity to deſire the ſaving Inſpirations of the Holy Spirit; for Chriſt hath encouraged us to ask the Holy Spirit, which is the ſame to our Souls, as bread

bread is unto the Body, or the most nourishing Food. And whereas he saith, that Inspiration will add nothing to the Reputation of a mans parts who hath it. I answer: yea, the Divine Inspiration that we plead for, which is of a moral and saving Nature, doth add exceedingly to a mans parts, whether acquired or natural; and consequently to their true and just Reputation for Grace (which is a Divine Principle) inspired and infused into the Soul, doth sanctifie both the Soul of man and all its faculties, and parts, and healeth all the Souls Diseases and Disorders, and consequently doth greatly improve, assist, and enlarge the mans parts and rational faculties, who is so inspired, as abundant Experience can be given both of latter and former Ages. And tho' Inspiration of the Spirit of God may make Children and Ideots, such as some of the Apostles were, to preach or speak well, yet it leaveth them not still to be Children and Ideots, but by degrees doth largely repleniſh them both with spiritual, and sometimes with a great natural understanding. And doth not the Author think that *Paul* had a greater and nobler enlargedness of his rational faculties, and the use of them in Preaching, Disputing, and Writing, on the account of his being divinely inspired? and although the inspired Man is but the Vessel to the Treasure, yet he is not a dead Vessel or Machine, but is a living sensible, rational Vessel, and is quickned,

ſtrengthened, and beautifyed, yea, and perfected thereby, as the Body is by the Soul that is lodged in it. So that however others, who are declared Enemies to Divine Inſpiration, may judge, we have cauſe to conclude, That men indeed Divinely inſpired, are the moſt truly Rational Men in the World, and have the trueſt and nobleſt uſe of all their Rational and Intellectual faculties, if duly improved.

Several

Several Teſtimonies of Ancient Fathers ſo called, and other Ancient Writers, to the Spirits Inward and Immediate Teachings, and the preference of the Spirit of God, in his Divine Illuminations, and Operations, and Inſpirations to the Letter of the Scripture, alſo the Univerſality of Divine Illumination, and of the benefit of Silence, and other things of Truth of the like Nature, as owned by the People called in Deriſion Quakers.

IGnatius (who lived in the firſt Century, or within a hundred years after Chriſt, and is thought that he might have ſeen Chriſt in the fleſh, who died a valiant Martyr for the truth of Chriſt) in his 9th Epiſtle, writing to the Church of *Philadelphia*, ſaith expreſly thus.

I. I have heard ſome ſaying, unleſs I find the Goſpel in (*Archeis*) publick Records or Writings, I believe not. Unto ſuch I ſay, Jeſus is unto me for publick Records or Writings: again,

he ſaith the publick Records or Writings ought not to be preferred unto the Spirit.

Obſerve, *It's plain that by the Archea or Publick Records he meaneth the Scriptures, in which ſenſe* Tertullian *uſeth the word Archia*, lib. 3. *againſt* Marcion.

II. And in his 14th Epiſtle writing to the *Epheſians* he ſaith unto them expreſly theſe words; uſing the Holy Spirit the Rule, in Greek thus, σχοίνω χρομένης τῶ ἁγιῶ πνεύματι, the Greek word ſignifieth a meaſuring Line, Rule, or perpendicular.

III. *Athenagoras* (who lived in the 2d Century) *legatione pro Chriſtianis*, pleading for the Chriſtians that they lived a pure life, he ſaith expreſly of them, whoſe life is directed unto God as the Rule, the Greek words are, ὅτις ὁ βίος ὡς πρὸς, στάθμην τὸν Θεὸν κανονίζεται, the word στάθμη moſt properly ſignifieth a Rule, *Amuſſis*, *Regula*.

IV. *Clemens Alexandrinus* (who lived in the beginning of the 3d Century) *admonitione ad Gentes* ſaith, But that holy man *Moſes* ſpeaketh truly, *Deut.* 25. 13, 14, 15. Thou ſhalt not have in thy bag a weight and a weight, a great, and a ſmall, but thou ſhalt have a true and a juſt weight, judging the weight, and the meaſure, and the number

number of all things to be God; for the unjuſt and unrighteous at home and in the bag are the Idols that are hid in the unclean foul, but there is one juſt meaſure, who is the only true God, ever equal, and ever the ſame, meaſuring and weighing all things, in the ballance, which is righteouſneſs.

V. The ſame *Clemens* l. b. 1. *Stromatum* towards the end ſaith expreſly thus.

It is evident, that *Moſes* calleth the Lord the, Teſtament (greek διαθήκην) ſaying, behold I my Teſtament with thee; for before he ſaid the Teſtament (or Covenant) was not to be ſought in the Scripture: again he ſaith in the preaching of *Peter*, thou ſhalt find the Lord called the Law, and the Word or Reaſon.

VI. The ſame *Clemens*, in his forecited admonition to the *Gentiles*, expreſly declareth, that in all men ſimply or univerſally, and eſpecially in them who are exerciſed in Doctrines, there is inſtilled a certain divine influx or influence (gr. τὴν ἀπὸ θεοῦ ῥοὴν, by the grace or gift of which they acknowledge (even they alſo who are unwilling) that God is one, incorruptible, and unbegotten, or uncreated.

VII. Again in the ſame, he ſaith, for as that divine Apoſtle of the Lord ſaith; The grace of God that bringeth ſalvation hath appeared unto all

all men, &c. this is the New Song, the appearance of the word, which hath ſhined in us, which was in the beginning, and was firſt of all.

VIII. And in his *Pædagagus lib.* 1. *cap.* 3. he ſaith, there is a lovely or amiable thing in man, which is called the inſpiration of God, gr. ἐμφύσημα Θεῦ.

IX. And writing to the unbelieving *Gentiles*, he ſpeaketh expreſly of the inward witneſs, which was in them, calling it ἐμφύτον μάρτυρα *innatum teſtem fide dignum*, the innate witneſs worthy of faith, and what is that, but the ſame, which *James* called ἐμφύτον λόγον, *i. e.* the innate word, born, or inbred in us.

X. The ſame *Clemens* in his *Stromata*, citeth teſtimonies for the truth out of *Matthias*, *Barnabas*, *Clement* the Apoſtle, and out of *Hermes* the Paſtor, yea he is ſo far from thinking, that only the Prophets and Apoſtles writ by Divine Inſpiration, that he plainly declareth, that not only *Plato*, but alſo many others preached and declared the only true God by his inſpiration, gr. κατ' ἐπιπνοίαν αὐτῦ *admon ad Gentes*: and in the ſame ſpeaking of the followers of *Pythagoras*, he ſaith, and theſe things ſuffice, unto the acknowledging of God, which are written by them, by the inſpiration of God.

This

This *Clemens Alexandrinus* was the Scholar of *Pantænus* the Martyr, the which *Pantænus* taught School at *Alexandria* in *Ægypt*, and is ſaid to have been the firſt Chriſtian School-Maſter, in that famous School of *Alexandria*, to whom did ſucceed *Clemens Alexandrinus*, and to him *Origine*, and others ſucceſſively.

XI. The forecited *Ignatius*, writing to the *Epheſians* ep. 14. ſaith expreſly thus: Let Chriſt ſpeak in you as in *Paul*, let the Holy Ghoſt teach you to ſpeak the things of Chriſt like unto him: and in his 13th Epiſtle, writing to *Heron*, Deacon of *Antioch*, he ſaith, Thou art the Temple of Chriſt, the Inſtrument of the Spirit.

XII. *Tertullian*, who lived about the beginning of the third Century, lib. 2. *carminum adverſ. Marrion*, ſaith

Atque adeo non verba libri, ſed miſſus in orbem
Ipſe Chriſtus Evangelium eſt, ſi cernere vultis.

In Engliſh thus,

Not the words of the Book, but Chriſt, who is
Into the world ſent, the Goſpel is.

If ye will underſtand; this he wrote againſt the Marcioniſts, a groſs ſort of Hereticks.

XIII. The ſame *Tertullian*, a very approv'd Author (in what he writ before he was leavened with

with the Doctrines of *Novatus* and *Montanus*, and famous among the Christians for his Writings) a great defender of the Christian faith, against the Infidels. In his Book of the Testimony of the Soul against the Gentiles, proveth that there is in the souls of all men a testimony concerning God, the judgement to come, the immortality of the soul, the punishment of the wicked after death, the resurrection of the body, &c. he saith moreover thus; I bring forth a new Testimony more known than all literature, or letter-knowledge: and cap. 5. he saith thus, These testimonies of the soul, how much true, so much simple, how much simple so much vulgar, how much vulgar so much common, how much common, so much natural, how much natural, so much divine: and a little after, Nature is the Mistress, the Soul is the Scholar, whatever the one hath learned, or the other taught is delivered from God, who is the Master or Teacher of the Mistress: and again after, surely (saith he) the soul was before the letter, and the word was before the book, (note) and the sense was before the stile, and man himself was before Philosopher or Poet, must we therefore believe, that before letter-knowledge men lived dumb, or without testimonies of this sort. And the same *Tertullian* in his Apology against the Gentiles, treating of this inward testimony of the souls of all men, concerning the oneness, truth, goodness, greatness, and justice of God, cryeth out with an

an exclamation: O teſtimony of the ſoul naturally, Chriſtian. *cap.* 17. *Apol.*

XIV. The ſame *Tertullian* in his Book of the Soul *cap.* 7. ſaith, Becauſe we acknowledge ſpiritual gifts, we are counted worthy to receive the gift of Propheſie after *John.*

XV. *Euſebius*, a greek Father, and writer of the Eccleſiaſtick Hiſtory for the firſt three hundred years after Chriſt came into the fleſh, in his hiſtory writeth of *Juſtin Martyr*, that in his Dialogue with *Tryphon* the Jew he affirmeth, that the gifts of Propheſie continued in his Church unto his time. The words of *Juſtin Martyr* in the ſaid Dialogue are theſe: and again in another Propheſie, and it ſhall come to paſs, that I will pour out my Spirit on all fleſh, and on my ſervants and handmaids, and they ſhall exerciſe the office of a Prophet. Among us alſo (ſaith he) are to be ſeen both women and men, who have theſe gifts from the Spirit of God. And the ſame *Euſebius*, *lib.* 5. *cap.* 7. citeth *Ireneus*, writing to the ſame purpoſe, that the gift of Propheſying and Expounding Divine Myſteries, yea and ſpeaking with Tongues and revealing the ſecrets of men, continued among the Chriſtians to his time; this *Ireneus* lived towards the end of the ſecond Century about the year 180.

XVI.

XVI. *Juſtin Martyr* (a Greek Father, and greatly approved among all Chriſtians) in his firſt Apology for the Chriſtians unto the Senate of *Rome*, writeth thus; that Chriſt was in part known unto *Socrates*; for (ſaith he) the reaſon, and the word was and is in all men, even the ſame, which foretold by the Prophets, things that were to come to paſs. And in the ſame Apology he ſpeaketh expreſly of the Innate Word or Reaſon, which *James* declared *Jam.* 1. 21. greek ἔμφυτον λόγον, calling it both Divine Reaſon and Innate, which was in the Philoſophers, Poets, and Hiſtoriographers, ſaying thus expreſly, every one of them when by the impulſe of that meaſure of Divine Reaſon, (the ſeeds of which they had in them) did contemplate that which was of the ſame kind, they ſpoke ſome things excellently. Again, what things are ſaid by all which are well and excellently ſaid, they are ours who are Chriſtians, for we reverence, adore and love the word, which proceeded from God, which is without beginning and is unexpreſſible.

And in his ſecond Apology to the Emperour he writeth thus,

We have learned that Chriſt is the firſt born of God, and we have declared that he is the Reaſon or Word, of whom all mankind is partaker, and who liveth with, or according to the Word are Chriſtians, although eſteemed Atheiſts, as among

among the Grecians, *Socrates* and *Heraclitus*, and many others. But they who were before, and followed not that divine reaſon the guide, were evil men, and enemies of Chriſt, and killers of them who lived according thereunto.

Note, that whereas *Juſtine Martyr* called *Socrates* and others who lived in conformity to the Divine Word in them —— *Chriſtians*, it is to be underſtood in part, even as he ſaid before, that Chriſt was in part known to *Socrates*, *viz.* as that Divine word and Reaſon, and according to that general Revelation, which it gave, although we find not that *Socrates* had the knowledge of Chriſt, as he was to come in the fleſh, and ſuffer death for the ſins of the world, nor had he any knowledge of many other particular myſteries of the Chriſtian Religion; and therefore cannot equally, and in all reſpects be accounted a Chriſtian, with theſe who have a true knowledge of, and belief in Chriſt, in reſpect both of his inward and outward coming, and whoſe converſation and life anſwer their profeſſion.

XVII. *Athanaſius* the Great (ſo called) a man reputed of great authority, eſpecially for his oppoſition to the *Arian* Hereſie, in what he writes of the life of *Anthony*, whom he greatly commendeth for his piety and wiſdom. Among other inſtances of his great wiſdom, giveth this for one, that

that whereas ſome learned men or Philoſophers came unto him, thinking to make ſport with him, being ignorant of Letters, *Anthony* asked them which was firſt, whether the mind or letters, and whither did the mind come from letters, as the cauſe, or letters from the mind, they anſwered that the mind was firſt and the Cauſe or Inventer of Letters; *Anthony* replyed, therefore he who hath a ſound mind needeth not Letters, at which ſaying, both they and others preſent were aſtoniſhed, and went away admiring ſo great wiſdom in an Ideot, or unlearned man.

XVIII. The forecited *Juſtin Martyr*, in his Dialogue with *Tryphon* the Jew, declareth, that a certain old man commending to him the Scriptures to read them, ſaid unto him theſe words, But firſt of all, pray God that the gate of the *Light* may be opened unto thee, for the Scriptures cannot be known nor underſtood by all but only to whom it is given by the grace and gift of God, and his Chriſt.

XIX. *Theodorus Abucara in Opuſculis Bibliotheca Patrum*, a Greek Writer, denyeth, that the Scriptures are *ογια Dei*, *i. e.* the Speeches of God or the Word of God, which is but one only; yet that they may be called ſo tropologically or figuratively. *Auguſtine lib.* 15. *de Trinitate cap.* 11. ſaith, the word that ſoundeth outwardly is a ſign or ſignification of the word that ſhineth within,

or

or inwardly, unto which, the name of the word doth rather or more agree, for that which is expreſſed with the fleſhly mouth is the voice of the word, and it is called the word, becauſe of that, of which it is aſſumed, that it might outwardly appear.

And whereas we are blamed and greatly accuſed by ſome, becauſe we ſay the Scripture, *viz.* the letter of it, is not the incorruptible living and abiding word that remaineth for ever; but Chriſt is that living incorruptible word and ſeed mentioned by *Peter*, for that evil men may not only wreſt, but corrupt ſome places and paſſages of Scripture, and accordingly have ſo done, not only with the tranſlations, but even with the Hebrew and Greek; although we believe, God by his gracious providence hath preſerved the Scriptures teſtimony intire and without corruption, as to the main, ſo as to be a ſufficient teſtimony of all neceſſary truth, let us hear what the aforeſaid *Juſtine Martyr* ſaith in the caſe: In his Dialogue with *Triphon* the Jew, he expreſly affirmeth, That the Jews have corrupted the Scriptures in diverſe places; as firſt, that they have taken out of *Eſdras*, where he declareth the Law of the Paſſover, theſe following words, and *Eſdras* ſaid unto the people, This Paſſover is our Saviour, and our refuge, and if ye think and call to mind to reſtore him, being caſt off in a ſign, and then ſhall place your hope in him, this place ſhall not be forſaken for ever, ſaith

the Lord of Hoſts, but if ye ſhall not believe nor hear his words, teaching and preaching, ye ſhall be a deriſion to all Nations: and out of the 96th *Pſalm*, whereas he ſaith it was written, ſay among the Nations, the Lord hath reigned from the tree (*viz.* the tree of the Croſs mentioned by *Peter*, on which Chriſt was crucified) they have left out, or taken away theſe words from the tree, leaving only theſe other words, the Lord hath reigned; he mentioneth alſo a third place in *Jeremiah* corrupted by them.

XX. *Athanaſius* in his *Synopſis Sacris Scripturis*, acknowledgeth that many Books of the Prophets are loſt, as the Book of *Nathan*, *Addo*, *Achias* the *Silonite*, *Semei* and *Jehu*, and of three thouſand Pſalms of *David*, only an hundred and fifty now remaining; alſo there were five thouſand Parables of *Solomon*, and five thouſand Songs alſo he wrote of Trees, from the Cedar of *Libanon*, to the Hyſop on the Wall; and of Beaſts, Fouls, Creeping-things and Fiſhes, which are not now to be found in the Hebrew: and *Joſephus* declareth that *Ezekiel* writ two Books of Propheſie. It is manifeſt, ſaith *Athanaſius*, that all theſe are loſt by the madneſs and ſloth of the wicked Jews.

XXI. *Tertullian* in his Book *de Virgini Velandis*, *cap.* 1. ſaith: The Law of faith remaining, the other things belonging to diſcipline and con-

converſation admit the newneſs of correction, the grace of God working and promoting unto the end: for what ſort of thing is it, that while the Devil is always working, and daily adding unto the engines of iniquity, that the work of God ſhould either ceaſe, or leave off to profit, ſeeing for this cauſe he ſent the Comforter, that becauſe mans weakneſs could not receive all at once, by degrees the diſcipline ſhould be directed, and ordered, and brought to perfection, by that Holy Spirit, the Vicar of the Lord.

XXII. *Gregory Nazianzen* in his Oration concerning *Athanaſius*, ſaith expreſly thus, What the Sun is to things ſenſible, the ſame is God unto things intellectual; for the Sun enlightneth the viſible World, and God enlightneth the inviſible World; and the one maketh us ſee the Sun, the other maketh us ſee God. Again the ſame Author ſaith thus, *ibid.* Whoſoever breaketh through the matter and this fleſhly body (whether ſaith he) it may be lawful to call it a Cloud or a Vail) and obtaineth to be converſant with God, unfolding (or revealing himſelf) and to apprehend that moſt pure or ſupream light, ſo far as is lawful to the nature of man; ſuch a man is bleſſed, both becauſe he hath aſcended from what is here below, and alſo becauſe he hath obtained that oneneſs with God or deiformity (gr. θεοποιος) which the true Philoſophie giveth. Theſe things (ſaith he) have been

the care and ſtudy of ſome few, both of old, and now in this preſent time, and among ſuch he reckoneth *Athanaſius*, as equaling ſome, and excelling others, and falling little ſhort of ſome others, to wit, even the Prophets and Apoſtles.

XXIII. *Clemens Alexandrinus* (already cited) *admon. ad gent.* As the true Sons of the Light let us behold the Light, and look upward, leſt the Lord find us to be but Baſtards, as the Sun diſcovereth the Eagles. And *lib.* 5. *Stromatum* he ſaith, he who neither maketh uſe of his ſight, nor any other of his (bodily) ſenſes, in his contemplating, but by the pure mind it ſelf applyeth to things obtaineth the true Philoſophy.

XXIV. The ſame *Clemens lib.* 1. *Stromatum*, directeth men in general, to go to the Light, and Water that is within themſelves. But he who hath the eye of his ſoul dimmed or made dull with evil education and doctrine, let him go into his Domeſtick Light, or the Light that is in his own Houſe (gr. πρὸς τὸ οἰκεῖον φῶς βαδίζετω) the truth, which graphically manifeſteth things that are not written. Ye who thirſt, go unto the Waters ſaith *Eſaias*; and *Solomon* admoniſheth, ſaying, *drink Water out of your own Ciſtern*, Prov. 5. therefore *Plato*, who is a Philoſopher out from among the Hebrews (as having learned much from them) in his Laws, commandeth the Husbandman

bandman not to pour Water upon the Land, nor to take Water from others to water it, but that they firſt dig by themſelves, even unto the earth which is called Virgin-earth: and in the ſame Book he ſaith, the Scripture exciteth or ſtirreth up that which is within us, which he calleth *the fire* of the Soul, *igniculum animæ.*

XXV. In his admonition to the Gentiles, he ſaith, The Saviour hath many voices and ways for the ſalvation of men, threatning, he admonitheth them; and reproving, he converteth them, *&c.* alſo he terrifieth them by the fire, kindling a flame out of a Pillar, which is both a ſignification of grace and of fear, if thou obeyeſt, it is light, if thou doſt not obey, it is fire.

And in the ſame Admonition to the Gentiles (who were unbelievers) he ſaith, It is not difficult to come unto the Truth, nor impoſſible to apprehend her, for ſhe is moſt near in our Houſes, even as the moſt wiſe *Moſes* declareth living in our three parts, the Hands, the Mouth, and the Heart (for ſo the Septuagint rendreth theſe words) this, ſaith he, is a true ſymbol of the Truth, which is fulfilled univerſally in three, *viz.* Counſel, Action and Speech.

XXVI. *Athanaſius* (whom I formerly mentioned, as one greatly approved among the Fathers) in his Oration againſt the Gentiles ſaith, As God

who is over all, ſo the way which leadeth unto him, is not far off, nor is it forth without us, but it is in us, and the beginning of it may be found out by us, even as *Moſes* taught in theſe words, *the word of Faith* is within thy heart, which our Saviour alſo ſignified and confirmed, ſaying, the Kingdom of God is within you: for becauſe we have in us Faith (*viz.* the word of Faith) and the Kingdom of God, therefore we may ſpeedily underſtand and contemplate the King of the Univerſity, to wit, the ſaving word of the Father. Neither can the Heathens pretend any cauſe, who ſerve Idols, nor let any man vainly deceive himſelf, as if he wanted that way or method, and therefore find out a pretext of his impiety, for we all ſtand upon that way, and have it, although all do not endeavour to walk in it, but tranſgreſs it, being drawn away by the outward pleaſures of this life.

XXVII. *Origin* (reputed by many, inferiour to none of theſe called Fathers, both for his great piety, and great knowledge of the Scriptures) who lived before *Athanaſius*, and was a Diſciple of *Clemens Alexandrinus*, writeth clearly to the ſame purpoſe, *homilia* 13. *in Geneſin*. The word of God (ſaith he) is preſent, and this now is its operation to remove the earth from every one of our ſouls, and to open the living Fountain; for it is within thee, and cometh not from without, even as the Kingdom of God is within thee.

thee. And that woman which loſed the piece of Silver, did not find it without, but in her own Houſe, after ſhe had lighted her Candle, and cleanſed her Houſe from the filthineſs, which the ſloth and dulneſs of a long time had gathered, and there ſhe found the piece of Silver. And thou therefore, if thou ſhalt light thy Candle, if thou receive or take unto thee the illumination of the Holy Spirit, and in his light ſee light, thou ſhalt find the piece of Silver in thee: for within thee is placed the Image of the Heavenly King —— The Fountain of Knowledge was placed in thee, but it could not run or ſtream out, becauſe the Philiſtines had filled the place of it with earth, and made in thee the Image of the earthly.

XXVIII. Again, *Origin lib.* 1. *contra Celſum*, ſaith, The ſimple (or perfect) words of Sacred Scripture have made the ſincere Readers of it to be Enthuſiaſtically moved (gr. ἐνθουσιᾷν πεποίηκε) who nouriſh that light with the Oyl which the five Virgins are ſaid to have in their Lamps, as in the Parable.

Note, how *Origin* here again uſeth the word Enthuſian, as properly applied to every ſincere Reader of the Scripture.

And near the beginning of the ſaid 6th Book, he ſaith, The Divine Word teacheth us, that it doth not ſuffice what is ſpoken (although it be ever ſo true in itſelf or worthy of credit) to overcome the ſoul, unleſs a Divine Vertue or

Power be given to the Speaker, and that the grace of God bloſſom forth in the words ſpoken, the ſoul not being without a Divine Aſſiſtance in them, who ſpeak effectually: for the Prophet ſaith in the 67th *Pſalm* v. 11. *God ſhall give the word to them who Preach it, with great Power.*

XXIX. *Hierom* (otherwiſe called *Jerom*) who lived about 400 years after Chriſt, ſaith, (as *Lucas Oſiander* in his *Eccleſiaſtical Hiſtory* doth cite him *cent.* 4. *lib.* 4. *cap.* 19.) The knowledge of God is in all men by nature, nor is any man born who is without Chriſt, and who hath not in him the ſeeds of Wiſdom and Righteouſneſs, and the other Vertues, whence many without the faith and evangel of Chriſt (meaning as outwardly preached) do many things wiſely or holily. And that he mentioneth nature, it is clear he underſtood it not in *Pelagius* ſenſe, but of *Paul*, who ſaid the Gentiles did by nature the things contained in the Law, ſo as nature is not the cauſe but ſubject of this knowledge.

An obſervable paſſage that happened at the Counſel of *Nice*.

XXX. A certain Philoſopher that truſted much to his Logick, did diſpute with diverſe Biſhops againſt the Chriſtian Religion (without the Synod, where was a great concourſe of people) but the Biſhops could not at all prevail to convince him, at laſt cometh an old man, altogether ignorant of his ſort of learning, and bid-

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deth him hear the truth in the *name* of Jeſus Chriſt, and reciteth the ſum of the Chriſtian Faith before him, ſaying thus, Doſt thou not believe theſe things O Philoſopher. he anſwered I do believe, and confeſſed himſelf to be overcome by that old man; alſo he exhorted theſe of his Profeſſion to embrace the Chriſtian Faith. Being asked, why he could not be convinced by the Biſhops, he replied, ſo long as they contended againſt me with words, I oppoſed words to words, but a vertue went forth out of this old mans mouth, which I could not reſiſt. *Oſiander hiſt. eccleſ. cent.* 4. *lib.* 1. *cap.* 5.

XXXI. *Auguſtine* (who lived about the middle of the 5th Century) in his Book of *Confeſſions*, *cap.* 10. And being upon this admoniſhed to return unto my ſelf, I entred into my inwards, thou leading me, and I was able to do it, for thou becameſt my helper; I entred in to my ſelf, and with the eye of my ſoul (ſuch as it was) I ſaw, over the eye of my ſoul, over my mind, the unchangeable light of the Lord. And again, a little after, he that knows the Truth, knows that Light, and who knoweth that, knoweth eternity, love knoweth it. O eternal Truth, and true Love, and dear Eternity, thou art my God, to thee do I ſigh night and day: when I firſt knew thee, thou didſt lift me up, that I might ſee, there was ſomething, which I might ſee, and that, that was not I, who did ſee, and thou didſt beat back the infirmity of my ſight,

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powerfully ſhining in me, and I trembled both with love and horrour, *&c.*

Again *Auguſtin* in his 10th Book of *Confeſſions*, *cap.* 6. not with a doubtful, but with a certain Conſcience, do I love thee, O Lord; thou haſt ſtrucken my heart with thy word, and I have loved thee. And after, What now do I love, when as I love thee? Not the beauty of my body, not the order of times, not the brightneſs of the light, which is ſo friendly to theſe eyes, not the pleaſant melodies of all kinds of Songs, nor the fragant ſmells of Flowers, and Ointments, and Spices, not Manna and Hony, nor any members acceptable to fleſhly embracements: I love not theſe things, when as I love my God, and I love a certain light, and a certain voice, and yet a certain fragrancy, and a certain meat, and a certain embracement, when as I love my God, who is both the Light, and the Voice, and the Sweet Smell, and the meat, and embracement of my Inner Man, where that Light ſhineth unto my ſoul, which no place can receive, that Voice ſoundeth, which time doth not take away; that fragrancy ſmelleth, which the wind ſcatters not; and that Meat taſteth, which eating devours not; and that Embracement cleaveth unto me, which ſatiety breaketh not off. Again, *cap.* 7. What is this therefore which I love, when as I love my God, who is he, that is above the head of my ſoul. By this very ſoul will I aſcend unto him, I will ſoar beyond

yond that faculty of mine, by which I am united unto my body, and by which I fill the whole frame of it with life, I cannot by that faculty find my God. Again, *Auguſtin*, *lib.* 10. *cap.* 40. of his *Confeſſions*, Sometimes, O Lord, thou letteſt me go in, into a delight, very unuſual, a ſweetneſs, I know not of what kind, which if it were perfected in me, I know not what it ſhall be, but it ſhall not be in this life: but by certain cumberſom weights, am I tumbled down again, and am ſwallowed up by old wont, and held by it, much do I lament, and I am much held, *&c.*

Again, *Auguſtine*, *lib.* 7. *cap.* 17. of his *Confeſſions*, And thus by degrees, I paſſed from bodies, to the ſenſitive ſoul, and from that to the imagination: and again, from that to the reaſoning faculty, unto which it belongeth to judge of things received by the bodily ſenſes: which finding it ſelf in me to be changeable, it lifted up it ſelf unto its underſtanding or (mind) and withdrew its thought from cuſtom, ſeparating it ſelf from the contradicting multitudes of phantaſms, that it might find the Light wherewith to be beſprinkled. Obſerve here, 1. How *Auguſtin* diſtinguiſheth, not only betwixt imagination and reaſon, but betwixt reaſon and the underſtanding (or intelligence, which is the mind) wherein he contradicts the common doctrine of the Schools at this day, and of the Prieſts and Teachers, who deny that there is any higher faculty

culty or power of the ſoul of man, than reaſon, therefore they know no other inward actings or exerciſes of mind, but what are ſimply rational, or diſcurſive, and that by the phantaſms, or inward forms, which it hath borrowed from the bodily ſenſes. Obſerve, 2ly How *Auguſtin* declareth, that he paſſed not only from the imagination, but from reaſon, or the rational faculty it ſelf, that he might find the Light, wherewith to be beſprinkled. Obſerve, 3ly How he calleth the inward phantaſms, which are Images received from the bodily ſenſes as of ſeeing, hearing, *&c.* contradicting multitudes, or throngs, and that he declareth how he did ſeparate his mind from them to find the Light.

Again, *Auguſtin* ſpeaking of this inward Light, *lib.* 9. *cap.* 11. of his *Confeſſions*, Nor indeed (ſaith he) was my goods without me, nor were they ſought by the eyes of fleſh under the Sun. For they that will take joy in any thing without themſelves do eaſily vaniſh, and ſpill themſelves upon viſible and temporal things, licking their Images with their hungry thoughts: and oh that they were once wearied with hunger, and did ſay, who will ſhew us the good things: and we ſhould ſay, let them hear *the Light of thy Countenance is ſealed in us, O Lord*, for we are not the Light which lighteth every man, but we are enlightned by thee, that we, who were once darkneſs may be Light in thee. O that they

they did ſee the inward Eternal Light, which becauſe I had once taſted, I gnaſhed my teeth at them, becauſe I could not ſhow it unto them, although they ſhould bring me their heart in their very eyes, which are turned away forth from thee. Obſerve here 1. how *Auguſtin* calleth the Light, an inward Eternal Light. 2. How he wiſhed that men, whoſe eyes are ſo much abroad might ſee it; therefore it was inwardly viſible, and conſequently objective. 3. How he calleth it, the Light of Gods Countenance, which is ſealed in us, according to the words of the fourth *Pſalm*, as the Septuagint, and the old Latine hath them. 4. How he affirmeth, that we are not that Light that lighteth every man, but we (to wit every man) are enlightned by the Lord, that who were once darkneſs, may be light in him, therefore it was ſaving. 5. How *Auguſtin* underſtandeth this inward Eternal Light to be the true Good, which many are ſaying, who will ſhow, ſo as the words of the *Pſalm*, the Light of the Lord is ſealed in us, are a plain anſwer unto the former words, there be many who ſay, who will ſhow us any good: as if he had ſaid, the true Good is not any viſible or temporal thing, but the Light of the Countenance of God, which is ſealed in all men; and that men may ſee and enjoy this Good, they muſt turn away the eyes of the mind, from things that are outward,

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outward, which are but visible and temporal, and look inward within themselves, where the true Good is only to be found. Surely *Augustin* was not of the mind of the National Priests, who say, there is no good thing in evil men, and that any light that is in them is but darkness, and insufficient to give true satisfaction to the soul: which if *Augustin* had thought so, he would not so heartily have wished that they might see it; and surely, the reason he gives why they did not see it, was not that it was not in them, but because the eyes of their mind were abroad, and gone forth to outward objects: yea his words, that he calleth it the Internal Light, do plainly hold forth, that he did understand it was in them, according to the words of the *Psalm* before cited.

XXXII. *Bernard* who lived about five hundred years ago, *Tractatu de Præcepto, & Dispensatione*, as concerning what you ask of the contrariety, which seemeth to be in these two sentences of *Paul*, our conversation is in the heavens, and while we are in the body, we sojourn from the Lord, to wit, How can the soul at the same time sojourn in the body from the Lord, and also be in the Heavens with the Lord: the Apostle himself loseth it, when elsewhere he saith, *we know in part, and we propheſie in part*, in so far indeed as we know, as contemplating things present, now we are with the Lord, but in so far

far as we propheſie of things to come, believing what we underſtand not, hoping what we ſee not, we ſojourn from the Lord, and in the body.

Again, *Bernard* in his 106. Epiſtle to *H. M.* But thou Brother, as I have heard, art reading the Prophets, thinkeſt thou that thou underſtandeſt what thou readeſt, for if thou underſtandeſt, thou perceiveſt that the ſenſe of the prophetical reading is Chriſt, whom if thou deſireſt to obtain, thou ſhalt do it ſooner by following him, than by reading ——— and a little after. O (ſaith he) if thou didſt but once a little taſte of the fatneſs of the Corn, whence *Jeruſalem* is ſatisfied, how willingly wouldſt thou leave unto the litteral Jews, their Cruſts to be gnawn upon. O that I might obtain at any time to have thee a companion in the School of Piety, under the Maſter Jeſus.

Again, *Tractatu de Interiori Domo, cap.* 13. The chief and principal Looking-glaſs to ſee God, is the rational ſoul finding it ſelf: for if the inviſible things of God be underſtood, being ſeen through the things which are made, where, I pray, are the footſteps of his knowledge more expreſly to be found imprinted then in his Image. Whoſoever therefore thirſteth to ſee God, let him dreſs his Looking-glaſs, let him cleanſe his Spirit: *Bleſſed are the pure in heart, for they ſhall ſee God*: and cap. 14. The Looking-glaſs therefore

fore being well dreſſed or cleanſed, and diligently long looked into, there beginneth to ſhine in it a certain clearneſs of Divine Light, and an immenſe Beam of an unaccuſtomed viſion to appear unto the eyes of the heart: out of the viſion of this Light, the mind being inflamed, beginneth with the pure eye of the heart, to behold things ſupernatural and internal, to love God, to inhere in God; it conſidereth all things preſent, as if they were not, it renounceth its whole affections, and wholly it applieth it ſelf to love alone, knowing that he is only happy who loveth God: but into ſo great favour the mind never reacheth by its own induſtry, this is the gift of God, not the merit of man, but without doubt he hath received ſuch, and ſo great favour, who hath deſerted the care of the world (or age) and taketh care of himſelf; and cap. 18. who is ſo continually delighted in the love of God, frequently doth ſuffer exceſſes of mind, and being raviſhed from all things preſent and earthly, is preſented before the Lord; and while he conſidereth his beauty, being aſtoniſhed with the greatneſs thereof, he is wholly ſuſpended in its admiration; he admireth the glory of the King, the magnificence of the Kingdom, the nobility of the Supernatural City, and the happineſs of the Citiſens, the ſweetneſs of the Inward Swavity, and the tranquility of the Eternal Reſt; he meditateth on the power of the Father,

Father, the wiſdom of the Son, the bounty of the Holy Spirit, and the happineſs of the Angelical Nature, he is delighted of God, into God, while he admireth his Piety, and beholdeth his Beauty. O what a ſweet raviſhment is felt, if it were not ſo ſhort: he is raviſhed while he beholdeth only heavenly things, and by beholding them he is delighted: but when he endevoureth to ſtand there longer, he ſuddenly ſlideth, and returning unto himſelf, he cannot intimate to any, what he hath ſeen above himſelf, and cap. 70.

It is neceſſary therefore to aſcend unto the high heart, and in the exceſs of mind, by Divine Revelation, to learn what that is unto which it ought to aſpire, and unto what condition of ſubſimity he ought to compoſe and accuſtom his mind; for if once a man were admitted into that luciferous glory of Angelical Sublimity, and did obtain to enter into that ſight of the Divine Rayes, with what moſt inward deſires, what profound groans, what unutterable ſighs, do we think, that he inſiſteth, with what aſſiduous remembrance, what delightful admiration, do we believe, conſidereth he, and remembreth the brightneſs that he hath beheld, deſiring it, ſighing after it, contemplating it, until at length ſometime he be transformed into the ſame Image from Glory to Glory, as by the Spirit of the Lord: but when we return from that ſtate of

ſublimity unto our ſelves, theſe things which we firſt ſaw above our ſelves, in that truth and clearneſs with which we firſt ſaw them, we cannot at all call them to our remembrance; and although from thence we hold ſomething in our memory, and as it were through a middle Vail, and as in the midſt of a Cloud, we are not able to remember the manner of our ſeeing, nor the quality of the Viſion: and after a ſtrange manner, remembring, we do not remember; while ſeeing, we do not ſee throughly; and beholding, we do not throughly behold; and being intent, we do not pierce throughly, until again by Meditation, we riſe up into Contemplation, by Contemplation into Admiration, by Admiration into Alienation (or exceſs) of mind.

Again in the ſame Treatiſe, cap. 17. Who doth ſo gather the evagations (or wandrings) of his mind into one, and fixeth all the motions of his heart, in the alone deſire of Eternity; ſurely now he hath returned unto his heart, and now willingly he ſtayeth there, and is marvelouſly delighted: and now when he cannot contain himſelf for joy, he is led above himſelf, and by an exceſs of mind, he is lifted up unto the hights, and ſo by himſelf above himſelf, by the knowledge of himſelf, he aſcendeth unto the knowledge of God, that he may learn to love God alone, and to think on him continually, and in him to reſt delightfully: when ſo the love of

Chriſt

Christ hath ſwallowed up the whole affection of man, that being negligent and unmindful of himſelf, he feeleth nothing but Jeſus Christ; then at length, as I underſtand, is the love of God perfected in him. To him, who is ſo affected, poverty is not burdenſome, he feeleth not injuries, he laugheth at reproaches, he deſpiſeth loſſes, he counteth death gain; yea, he doth not think that he dieth, when rather he knoweth, that he paſſeth from death to life: whom the love of God doth ſo hold inwardly bound, he cannot go forth in a little, but inwardly burneth in his deſire, the more largely, how much the more familiarly, and the more vehemently, how much the more frequently.

Again, cap. 70. of the ſame Treatiſe. The Contemplation of Truth is begun in this life, but in the future it is celebrated in a continual perpetuity: by the Contemplation of Truth man is inſtructed unto Righteouſneſs, and perfected unto Glory. The grace of Contemplation doth not only cleanſe the heart from all worldly love, but ſanctifieth it, and inflameth the mind unto the love of heavenly things; who by Divine Inſpiration and Revelation, is carried on unto the Grace of Contemplation; he receiveth ſome earneſt of that fulneſs that is to come, where he ſhall be continually fixed in the everlaſting Contemplation.

Obſerve, 1. How this Author doth plainly hold forth Divine Revelation and Inſpiration, as the means by which the Grace of Contemplation is attained. Obſerve, 2. How he affirmeth, that this Grace of Contemplation doth cleanſe and ſanctifie the heart, far contrary to the National Teachers, who ſay ſuch an attainment, as the contemplation, or beholding of God by Divine Revelation in this life, is not neceſſary unto the Saints, and it were dangerous, leſt they ſhould be puffed up. But that the ſeeing of God doth of its own nature exceedingly humble the Creature is clear from the 6th Chapter of *Iſaiah*, where the Prophet declareth, after he had ſeen the Lord, how he cryed out, *Wo is me, for I am undone.* Note, whether the Author of the Treatiſe above cited, *de Domo Interiori*, by *Bernard* or any other; if ſome queſtion it, it is not much matterial, ſeeing all that I have cited out of it, is fully conform unto *Bernard* in his other Writings.

Again, *Bernard* in his Sermon of the threefold manner of Contemplation.

But (ſaith he) there is is a place where God is ſeen truly reſting and quiet, a place not at all of a Judge, not of a Maſter, but of a Bridegroom, and which to me, indeed (for of others I know not) is indeed a Chamber, if at any time it cometh to paſs, that I be brought into it: but alas (*rara hora & brevis mora* lat.)

lat.) it is a rare hour, and a ſmall ſtay; there the mercy of the Lord is clearly undeſtood from everlaſting to everlaſting, upon them that fear him, and happy is he who can ſay, I am a partaker with all that fear thee, and keep thy Commandments.

Concerning the Neceſſity and Benefit of inward Silence, in order unto the Converſing with God, and the Contemplating and Beholding of him; alſo of ſilence in Meetings, and how it is profitable. Moreover, concerning the neceſſity of turning in, to our own minds and hearts, (otherwiſe called introverſion) that we may find the Lord, and of waiting upon the Lord, as thus turned inward, or inwardly retired in our minds.

NOW that an inward ſilence of mind (wherein the mind is ſilent, and ceaſed from its thoughts or imaginations conceived whether by the images or phantaſms it hath received by the miniſtry of the outward ſenſes, or thoſe of its own making) is neceſſary unto the attaining the fruitive or intuitive knowledge of God, as aforeſaid, and the converſing with him, nearly and intimately,

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This I prove, first from the testimony of Scripture, *Psalm* 46. 10. Be still, and know that I am God: and as the Septuagint hath it, σχολάσατε *otiamini vacate*, vake ye.

Psalm 4. 4. Speak in your heart, upon your Bed, and be silent, so the Hebrew doth carry it. Observe, here by the Bed is signified the inward rest of the mind, which when it attaineth, it is fittest to speak unto God, and *vers.* 8. *I will both lay me down in peace, and sleep*, &c.

Psalm 23. 2. *He maketh me to lye down in green pastures, he leadeth me beside the still waters.*

Eccles. 5. 1, 2. *Keep thy foot, when thou goest to the house of God, and be more ready to hear, then to offer the sacrifice of fools, for they consider not that they do evil. Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God.* Observe, in that he saith, let not thy heart be hasty to utter any thing before the face of the Lord (so the Hebrew) he layeth a restraint, not only upon rash words of the mouth, but upon rash thoughts also of the heart, which it may utter before the face of the Lord, which face of the Lord is the Light of the Lord, that shineth in mans heart, according to the words of the fourth Psalm, called the light of his Face or Countenance. Now which thoughts may be called rash, or hasty thoughts? Surely all such as are its own, as proceeding simply from the heart it self, without the Divine

Inſtinct and Inſpiration of the Spirit of God, for ſaith the Apoſtle, *not that we are ſufficient to think any thing as of our ſelves*, 2 Cor. 3. 5.

Canticles of Solomon, 5. 2. *I ſleep, but my heart waketh*, how *Bernard* undeſtandeth this place I ſhall ſhew afterwards, and *Cant.* 2. 3.

Cant. 2. 3. *I ſat down under his ſhadow with great delight, and his fruit was ſweet to my taſt.* Obſerve, this whole ſpeech being allegorical, the ſitting down muſt needs ſignifie, the quiet and ſtill condition of the mind, and then (to wit in this inward quietneſs of mind,) the fruit of her beloved, is ſweet to her taſt. Again,

Cant. 1. 7. *Tell me, O thou, whom my ſoul loveth, where thou feedeſt, where thou makeſt thy flocks to reſt at noon.*

Iſaiah 26. 23. *Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee:* and as the Hebrew hath it, the thought being ſtayed.

Iſaiah 66. 2. *And on whom will I look, but upon the humble, and the ſilent, and who tremble at my words.* So do the Septuagint tranſlate the place. And,

Iſaiah 41. 1. *Keep ſilence before me, O Iſlands, and let the people renew their ſtrength.* And,

Iſaiah 30. 15. *In returning and reſt ſhall ye be ſaved, in ſilence, and expectation ſhall be your ſtrength.*

Lamentations 3. 26. He ſhall wait, (and be ſilent) for the ſalvation of the Lord. Obſerve,

here

here the Scripture expreſly mentioneth ſilent waiting, or waiting in ſilence: let the Oppoſers and Adverſaries of Truth conſider this, who ſpeak ſo much againſt ſilent waiting, or waiting in ſilence; and who ſay, they read not of ſuch a thing in Scripture, and they acknowledge no waiting upon God, but as they are exerciſed in ſomewhat, as reading, or hearing, or ſpeaking, which they call waiting in Ordinances: but here is a waiting in ſilence, which is as real an Ordinance, or appointment of God as any other, which they utterly deny, and are ignorant of. Again,

Lamentations 3. 28. *He ſitteth alone, and keepeth ſilence.*

Hoſea 2. 14. I will perſwade her, and bring her into a ſolitary place (remote from all ſpeech) and I will ſpeak unto her heart.

Zechariah 2. 13. *Be ſilent, O all fleſh, before the Lord, for he is raiſed up, out of his holy habitation.*

Moreover, notwithſtanding all the diſdainful language, which the oppoſers of Truth uſe againſt ſilence, yet ſee what the Prophet ſaith of it, in the Pſalm.

Pſalm 65. 1. Unto thee, ſilence, praiſe, O God in *Zion*, ſo doth the Hebrew bear it, and ſo doth *Arias Montanus* tranſlate it, *Tibi ſilentium laus, Deus in Sion*, which may be underſtood either, 1. That ſilence is praiſe, as well as words

unto

unto God, or. 2. That ſilence is due or belonging unto God, as where he ſaid, *Pſalm* 62. 1. My ſoul is ſilent verily unto God: or, 3. That ſilence is neceſſary as a preparation unto praiſe, all which are true. Now that ſilence mentioned ſo frequently in Scripture, is not a bare outward ſilence, but a ſilence of the mind or ſoul, from its own thoughts, whether ariſing from corrupt, and inferiour nature, or from the active part of it ſelf, as it can act, ſo much as in thought, without the Divine Inſpiration of the Spirit of God: for without this all thoughts of mans heart, touching Divine and Spiritual things, are but barren and hurtful, but ſuch as are conceived in the mind by vertue of a Divine Inſtinct, and Inſpiration of God, are profitable and fruitful, and ſweet unto the ſoul, above hony, or the hony comb, even as *David* ſaid, how ſweet are thy thoughts unto me, O God. For as I have already ſhowed out of *Bernard*, ſuch thoughts are the words or ſpeech of God, as he ſpeaketh in us by the Spirit. Now when we ſpeak of being ſilent from thoughts, we do not underſtand theſe thoughts, which are conceived, or formed in us by Divine Inſpiration; for they are not inconſiſtent with the true ſilence, but ariſe out of it, and remain or ſpring up therein.

Secondly, I prove the ſame from Antiquity.

I. *Cl-*

I. *Clemens Alexandrinus, lib.* 5. *Stromatum*, he who neither maketh uſe of his ſight, nor any other of his ſenſes in his thinking, (or contemplating) but by the pure mind it ſelf applieth to things, obtaineth the true Philoſophie. Alſo *Pythagoras* his five years ſilence, had this ſignification, that he commanded his diſciples, that they ſhould turn away from ſenſible things, and behold and Contemplate God with the pure mind: obſerve by the pure mind he underſtandeth the mind not only cleanſed from its luſts, but ſeparated from the ſenſible Images of ſenſible things.

II. *Auguſtin, lib.* 9. *cap.* 10. of his *Confeſſions*, If to any the tumults of the fleſh were ſilent, and the phantaſies of the Earth, Water and Air were ſilent, and the Poles of Heaven were ſilent, and if the ſoul were ſilent unto it ſelf, and ſhould paſs beyond it ſelf, not thinking on it ſelf: and if Dreams and Imaginary Revelations were ſilent, and every Tongue, and Sign, and whatever is made, paſſing from one to another, if to any it can be ſilent; for if any hear, all theſe things ſpeak, we have not made our ſelves, but he hath made us, who remaineth for ever. Having ſaid this, if now they be ſilent, becauſe they have roufed or awakened up the ear to him who made them, let him ſpeak alone, not by them, but by himſelf, that we may hear his word

word, not by the tongue of fleſh, nor by the voice of an Angel, nor by the noiſe of a Cloud, nor by the dark riddle of a Similitude, but let us hear him whom we love in them, without them, as we now ſtretch after it, and by a moſt ſwift cogitation are arrived unto a touch of that Eternal Wiſdom which is over all: if this were continued, and all viſions of a far other kind were removed, and this one ſhould raviſh its beholder and ſwallow him up, and hide him in its inward joys, as that his life muſt be for ever like unto this moment of underſtanding, after which we have breathed, were not this, enter into the joy of thy Lord.

III. The Author of the Treatiſe *de Spiritu & anima*, bound up among *Auguſtins* Works, who is thought to be *Hugo de Sancto victore*, *cap.* 32. The reaſonable ſoul (ſaith he) is above all theſe things, which are created of God, and therefore it is moſt near unto God, when it is pure, and how much it cleaveth unto him by love, in ſo much, being well beſprinkled and enlightned by him, with intelligible light it beholdeth God, not by the bodily eyes, but by its principal part, to wit, the underſtanding, in whom is moſt perfect beauty, and a moſt bleſſed viſion, by which it is made happy: let it therefore remove from its cogitation all knowledges, which are received by the bodily ſenſes; and cap. 2.

yea

yea, ſurely the ſoul withdrawith it ſelf unto it ſelf from all bodily ſenſes, as hindring and reſiſting with their noiſe that it may ſee it ſelf in its ſelf, and may know it ſelf, and when it would know God, it lifteth up it ſelf above it ſelf, with the eye of the mind, and cap. 34.

Let the mind therefore return to it ſelf, and collect, or gather it ſelf into it ſelf, that without bodily images it may conſider it ſelf, and the inviſible nature of God Almighty: let it reject the phantaſms of earthly Images, and whatever earthly thing preſenteth unto its thought, and let it conſider it ſelf ſuch, as it is created under God above the body: then let it riſe above it ſelf, and forſake it ſelf, and let it come in a manner into a forgetfulneſs of it ſelf, and ſubject or bow down it ſelf humbly and devoutly to the contemplation of God: for when the mind beginneth to exerciſe it ſelf by the pure intelligence (or underſtanding) and in whole to behold that glory of the incorruptible Light, and to draw, out of the things, which it ſeeth inwardly a taſte of moſt inward ſweetneſs, and thereof to ſeaſon its underſtanding, and turn it into wiſdom in this ſo great an exceſs of mind, that peace is found and obtained, which paſſeth all ſenſe, ſo that there is ſilence in Heaven, as it were half an hour, ſo that the mind of the beholder is troubled with no tumult of contending thoughts, finding nothing that,

that it ſeeketh by deſire, or blameth by loathing, or accuſeth by hatred, but within the quietneſs of the Contemplation is wholly gathered, and is let in, into a certain affection, or delight very unuſual, to a ſweetneſs, of I know not of what kind, which if it were always felt, ſurely it would be a great happineſs. Here ſenſuality doth nothing, imagination doth nothing but all the inferiour powers of the ſoul are made deſtitute of their proper Office, but the more pure part of the ſoul is led into that ſecret of moſt inward quiet, and that myſtery of the greateſt tranquility, in a happy joyfulneſs.

IV. *Antiochus* a Greek Author, *homilia* 103. How good and ſeaſonable a thing is ſilence, the mother of the wiſeſt thoughts, for the good Spirit fleeth multitude of ſpeech, as remaining without all perturbation and imagination: therefore ſilence is a good Mother of all vertues. Again alſo the Prophet *Amos* inſtructing us by his Oracle ſaith, in that time, the underſtanding ſhall be ſilent, for it is an evil time, and *Iſaias*, to whom ſhall I look, but unto the humble and the ſilent, and who tremble at my words, ſo the Septuagint alſo, *Iſaias* 66.

V. *Bernard* in his 52d Sermon on the *Canticles*.

Bleſſed

Bleſſed is he who can ſay, behold I have gone far away in fleeing, and have remained in a ſolitude.

Pſalm 54. He was not content to go forth, unleſs he ſhould go far away, that he might be at reſt; haſt thou paſſed beyond the delights of the fleſh, that thou doſt not obey the deſires thereof, neither art thou held with its baits, thou haſt profited, thou haſt ſeparated thy ſelf, but haſt not gone far away, unleſs that by the purity of thy mind, thou canſt flee beyond the Phantaſms or images of bodily ſimilitudes, that ruſh in from every hand, until thou comeſt hither, promiſe not reſt to thy ſelf, thou art in an error, if thou being ſhort of this, thou thinkeſt to find the place of quiet, the ſecret of ſolitude, the clearneſs of light, the habitation of peace.

And in the Treatiſe of the degrees of humility.

There (to wit, in the Bedchamber of the King) for a little ſpace, as it were for half an hour, ſilece being made in Heaven, ſweetly reposing in the deſired embracements, ſhe indeed ſleepeth, but he heart waketh or watcheth, whereby verily in the mean time, ſhe ſearcheth into the ſecrets of the truth. Obſerve, Here it is plain how *Bernard* underſtandeth this ſleeping to be the ſilencing or quieting of the thoughts and imaginations, and all the workings

ings of the inferiour powers of the ſoul, at which time the heart waketh or watcheth, and is in the fitteſt condition to converſe with the Lord, and to ſearch into thoſe inward ſecrets, which he revealeth only to thoſe, who are brought in thither.

And in the Treatiſe of the inward houſe, cap. 70.

But he who would vake unto the contemplation of truth, it is neceſſary that he learn to reſt, not only from evil works, but alſo from ſuperfluous thoughts: for many although they know how to vake in body, yet they cannot vake in the heart, not knowing to make a Sabbath of a Sabbath, and therefore they cannot fulfill that which is ſaid, vake ye, and ſee that I am God, for vaking in body, but vaging in heart every where, they are not worthy to ſee how ſweet the Lord is, and how good unto *Iſrael* to them, who are of a right heart.

Again, in the ſame Treatiſe, cap. 5. he often viſiteth, and willingly inhabiteth the tranquillity of the heart, and the reſt of the quiet mind: for he is peace, and his dwelling place is in peace.

Again, *Bernard* in his 341. Epiſtle. The diſcipline of ſilence (ſaith he) ſeemeth burthenſome unto ſome, but the Prophet conſidering, that it was rather a ſtrength than a burden, ſaith in ſilence

ſilence and in hope ſhall be your ſtrength, in ſilence he ſaith and hope, for it is good to wait for the Lord in ſilence; for the conſolation of preſent things weakneth the ſoul, but the expectation of future things doth ſtrengthen it. Obſerve what a teſtimony *Bernard* giveth to ſilent waiting, whereas he ſaith, it is good to wait for the Lord in ſilence.

2 As touching ſilence in meetings, that there hath been ſilence in the religious meetings of Gods people.

This I prove, firſt from the teſtimony of Scripture.

Job. 2. 13. *So they ſat down with him upon the ground, ſeven days and ſeven nights, and none ſpake a word unto him, for they ſaw that his grief was very great.*

Eſdras 9. 3, 4. *Then were aſſembled unto me every one that trembled at the words of the God of Iſrael, becauſe of the tranſgreſſion of thoſe, that had been carried away; and I ſat aſtoniſhed until the evening ſacrifice,* but the ſeventy Interpreters tranſlate it thus, *And I ſat ſilent until the evening Sacrifice.*

Ezekiel 3. 15. *Then came I to them of the captivity at Telabid, that dwelt by the river of Chebar, and I ſat where they ſat, and remained their aſtoniſhed among them ſeven days;* and it came to paſs, at the end of ſeven days, that the word of the Lord came unto me ſaying.

Obſerve, It is plain from theſe words, that the Prophet waited in ſilence ſeven days, for the word of the Lord to open his mouth. Oh how the mockers of the Spirit of God, who mock at our ſilent meetings, would have mocked at this holy Prophet: and as theſe mockers uſe to ſay to us (when we ſit ſilent together, perhaps for the ſpace of one hour or two, not daring to ſpeak, until it be given us by the Spirit of God.) The Spirit is long a coming; ſurely ſuch atheiſtical mockers would have ſaid the ſame to him, if they had lived in his day, or he in theirs; although no doubt, that good man had the Spirit of God, and the word of God in his heart, all the time well exerciſing him, albeit nothing was given him to ſpeak unto others, even as we who wait upon the Lord in ſilence, do find the Spirit of the Lord preſent with us, and in us, even in our ſilence; and the reaſon of our ſilence is not that the Spirit of the Lord is abſent, but that we find it our place to be ſilent, that we may the better attend to his inward teaching in our hearts, and may be guided by him, when, and what to ſpeak.

Mat. 5. 1, 2. *And ſeeing the multitudes, he went up into a mountain, and when he was ſat, his diſciples came unto him, and he opened his mouth, and taught them ſaying.* Obſerve, after he

he was ſat, he opened his mouth, this ſitting doth ſpiritually or myſtically ſignifie the inward compoſure and ſilence of the mind, (that both ſpeakers and hearers ſhould be brought unto before that any thing be ſpoken that will edifie.) So *Beda.*

Acts 2. 1, 2. *And when the day of Pentecoſt was fully come, they were all with one accord in one place, and ſuddenly there came a ſound from Heaven*, &c. Obſerve, It is plain from this, that while they were ſitting ſilent, the Holy Ghoſt was given, neither did they ſpeak before they received the Holy Ghoſt; but after they had received him, then they ſpoke as the Spirit gave utterance. And it is clear, that the very end of their aſſembling together at this time, was to wait upon the Lord, for the fulfilling of his promiſe, who commanded them, *Acts* 1. 4. that they ſhould not depart from *Jeruſalem*, but wait for the promiſe of the Father. So there they waited, and without all words, or outward miniſtry of any creature the Spirit was poured forth upon them. It is worth the obſerving, that while they were neither Exhorting, nor Preaching, nor Praying outwardly, but ſilent, this came to paſs.

Secondly, I prove the ſame from antiquity.

Athanaſius in the Life of *Anthony*, ſheweth that *Anthony* would often ſit ſilent with them who came to him, (as it is written in *Da-*

niel 4. 19.) and ſometimes he would walk; and after the ſpace of an hour he would ſpeak to his brethren who were preſent, and would declare unto them the things which had been revealed unto him. And at one time he was ſitting, and was in an extaſie, or in an exceſs of mind, and while he was in the contemplation he groaned exceedingly: and after an hours ſpace, turning unto them who were preſent, he ſighed and trembled, and riſing up, he kneeled down and prayed for ſome conſiderable ſpace; and all the brethren that were preſent with him trembled alſo, and having deſired him to declare unto them his Revelation, he yielded unto their deſire, and ſhewed them what had been revealed unto him. This is that *Anthony* whom *Auguſtin* mentioneth ſo honourably in his Confeſſions, and ſo doth *Euſebius* in his Eccleſiaſtical Hiſtory.

Moreover, becauſe I find people generally, and even them, who ſuppoſe they have skill in Learning and Philoſophy, to think ſo ſtrangely of our ſilence in our meetings, and ſome have not ſtuck to ſay, that ſilent meetings are altogether a new conceit of the Quakers, the like whereof was never known among wiſe men. I judge it not amiſs, to let them underſtand, how *Plato* in his Book *de Sapientia*, declareth concerning his Maſter *Socrates*, that his Schollars or Familiars, were ſharpned or quick-

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ned by him, even when he was ſilent, upon which *Marſilius Ficinus*, a great Platoniſt, hath theſe words, *lib. 7. cap. 5. Theologica Platonica de Animæ Immortalit.* Moreover (ſaith he) *Socrates* declareth, how that ſome who uſed his company, and were near unto him, became more quick or ſharp in underſtanding, even when he was ſilent, and when they departed from his company and converſe, they became duller, as if that vertue of underſtanding belonged unto a certain divine influence from God, conveyed by the ſpirit and mind of *Socrates* unto the minds of his familiars, thus *Marſilius Ficinus*. Now this *Socrates* is generally eſteemed by the learned, to have been the beſt of all the Philoſophers: yea, *Juſtin Martyr* affirmeth plainly that he was a Chriſtian, and that he knew Chriſt, as he is the word; alſo *Clemens Alexandrinus* expreſly declareth, that the idea of *Socrates* and *Plato*, (in the contemplation of which they placed only the true Philoſophy) was the word mentioned, *John* 1. 1. *lib.* 5. *Stromatum*, from which it is plain, that *Socrates* had meetings with his Friends in ſilence, and they profited by him, even when he was ſilent. Therefore let all ſuch who reckon themſelves wiſe men and Philoſophers be aſhamed, any more to ſpeak againſt ſilence in meetings, as if it were an unprofitable thing, leſt in ſo doing, they declare themſelves to be

rather Fools, than true Philoſophers, ſuch as *Socrates*.

Again, *Plutarch* in his Morals, *Tom.* 1. *cap.* 13. ſo highly commendeth ſilence, that he calleth it a profound wiſdom, and full of high miſteries, and he ſaith, we learn from men to ſpeak, but from the Gods to be ſilent; for in the Sacrifices and holy Ceremonies of the ſervice of the Gods, we are commanded to be quiet, and to keep ſilence: and the ſaying of *Cato* is excellent, he is next God, who knoweth in reaſon to be ſilent.

And that you may ſee how ſuitable and agreable the things which I have already declared concerning Divine Inſpiration, (as being abſolutely neceſſary for the attaining of the true knowledge of God) are unto the principles of *Socrates* and *Plato*, whom *Auguſtin* in his Books *de Civitate Dei*, commendeth as the beſt Philoſophers. I ſhall give you a ſumm of their Doctrine out of *Marſilius Ficinus*, his argument in *Euthydemum Platonis*, that wiſdom is not acquired ſo much by humane ſtudy, as it is divinely infuſed into purified minds: yea, *Socrates* in his diſcourſe with *Theages* denyeth that ever any men learned ought from him, neither would he acknowledge himſelf to have any further uſe unto men, than to be as a Spiritual Midwife unto them, to help to bring forth that wiſdom or knowledge which God himſelf had put in

in them. And concerning the neceſſity of inward ſilence, and unmoveableneſs of mind, in order to converſe with God, how agreeable it is to *Socrates* and *Plato*: let us further hear *Marſilius Ficinus*, *Theol. Platon. lib. 9. cap. 3.* love God alone (ſaith he) O ſoul, love the Light alone, the infinite Light of the bountiful God love thou infinitely; now thou ſhalt ſhine, and be delighted infinitely; I pray thee therefore ſeek his face, and thou ſhalt rejoyce for ever, but I pray thee be not moved, that thou may touch that Light, becauſe it is ſtability, be not ſcattered through diverſe things, that thou may apprehend it, for it is Unity. Stay the motion, gather together the multitude, immediately thou ſhalt find God, who hath already found thee. In this ſearch, Oh how repugnant is the mind unto all bodys, how much doth it deſpiſe their Images, and deceits? How much doth it condemn the phantaſie, and bodily ſenſes?

Thirdly, As concerning that great duty of returning, or turning in, into the heart, which our oppoſers, who deny Immediate Revelation and Inſpiration, do ſo much ſpeak againſt, as nonſenſe, and the like, that it is a thing required of God and commanded.

This I prove firſt from the teſtimony of Scripture, *Deuteronomy* 4. 39. and know this day, and return unto thy heart. So the Hebrew.

Deuteronomy 30. 1. And ſhall return to thy heart, Hebrew. 1 *Kings* 8.47. if they ſhall return unto their heart, ſo the Hebrew, and 1 *Kings* 8. 48. and ſhall return unto thee in their whole heart.

Iſaiah 46. 8. Return O ye tranſgreſſors unto the heart, ſo the Hebrew, and the Old Latine.

Lamentations of *Jeremy*, Therefore, or for this, will I return unto my heart, that ſo I may wait: *cap.* 3. 21.

Secondly, I prove the ſame from antiquity.

1. *Auguſtin quinquagena* 2*a Pſalm* 57. 10. *citante Beda.* The written Law, what cryteth it unto them, who have forſaken the Law written in their hearts; return O ye tranſgreſſors unto the heart.

Obſerve, it is worth your obſervation, that all along the Tranſlators have otherwiſe tranſlated all theſe places of Scripture, which expreſly mention this great duty of returning unto the heart, becauſe, as ſeemeth, they were ignorant of it, as people generally now are, who when they hear us bidding them turn into their hearts or minds, are ready to gnaſh their teeth at us, and to ſay (as I have heard them) there is no good in our hearts, what ſhould we turn in unto them for; and ſurely, if there were no

Divine

Divine Revelation in the heart, it were in vain to turn in unto it.

Again, *Auguſtin* in his Confeſſions, *lib.* 7. *cap.* 10. And being upon this admoniſhed to return unto my ſelf, I entred even into my inwards, thou (O Lord) leading me, and I was able to do it, for thou becameſt my helper; I entred into my ſelf, and with the eye of my ſoul, I ſaw, over the eye of my ſoul, over my mind, the unchangeable Light of the Lord. Obſerve how *Auguſtin* firſt turned in, to his heart, that he might ſee the Light of the Lord; but they who believe not that there is any Light of the Lord to be ſeen in their hearts, think it in vain to turn into their hearts. And verily moſt men are ſo turned (or extraverted) unto outward objects, that for them to be turned inward, unto an inviſible object of Light and Life from God in their hearts, is to make them change their element, which they are as unwilling to do, as the Fiſh is to leave the water. And on the contrary, one that is truly an inward liver, and is come to converſe with the inward Light, and Life, and Word of God in his heart, is as unwilling to leave this place, and go forth unto outward things, which are but as ſhadows, in reſpect of that inward ſubſtance, which is to be found and enjoyed in the heart.

II. The

II. The Author *de Spiritu & Anima*, joyned with *Auguſtin*, cap. 34. Let the mind therefore return unto it ſelf, and gather it ſelf into it ſelf.

III. *Bernard de Converſione ad clerum* cap. 2. as yet wiſdom cryeth in the ſtreets, return unto the heart, O ye Tranſgreſſors: for this is the beginning of the Lords ſpeech, and it appeareth, that this word hath gone before unto all, who are turned unto the heart. Obſerve how *Bernard* underſtandeth it to be one of the firſt things which God ſpeaks to the heart, to return unto the heart.

Again, *Bernard in ſermone de verbis Habakkuk, ſuper cuſtodiam meam Stabo.* But he calleth back ſinners unto the heart, and reproveth them for the error of the heart, becauſe he dwelleth there, and there he ſpeaketh.

Again, *Bernard*, *Tractatu de Precepto & Diſpenſatione.* Surely to ſeek the Kingdom of God and the Righteouſneſs thereof, ye ſhall endeavour rather to enter within your ſelves, than to go forth, or to aſcend above.

Again in his Epiſtle 108. I pray thee return unto the heart.

Again,

Again, *e Sermone parvo de tribus panibus.*

A Friend cometh unto me, off the way, when forſaking tranſitory things, I return unto the heart, as it is written, return unto the heart ye Tranſgreſſors, *Iſa.* 46. 8.

Again, in the Treatiſe *de Domo interiori.* cap. 14.

But now (ſaith he) perhaps, thou haſt aſcended. Now thou haſt returned unto thy heart, and haſt learned there to ſtand; neither let this ſuffice thee, learn to dwell there, and to make it a manſion, and by whatſoever wandring of mind, thou be drawn from thence, haſten always to return thither again. Without doubt by much uſe at ſome time it ſhall become a delight unto thee, inſomuch that without any difficulty of labour thou maiſt be there daily: yea, it will be rather a pain unto thee, to make a ſtay any where elſe but there.

And as touching waiting, or watching for the Lord, in the inward retiredneſs or recollection of the mind, ſee what *Bernard* ſaith.

Bernard, Sermone de viſitationibus Domini.

Who is among us ſo vigilant and obſervant of the time of his Viſitation, and diligently ſearching after the coming of the Bridegroom at all moments: ſo that when he

he cometh and knocketh, it is opened unto him. —— and after, Surely our want doth argue us of neglect and careleſneſs: for if any of us, uprightly and perfectly (according to the word of the Wiſe man) would deliver up his heart to watch for the Lord early who made it, and would pray in the ſight of the Moſt High, and alſo by all endeavours ſtudy, according to the Prophet *Iſaiah*, to prepare the ways of the Lord, and to make ſtraight the paths of his God. Who hath to ſay, with the Prophet, my eyes are ever unto the Lord, and I have had the Lord always in my ſight, ſhall not he receive a bleſſing from the Lord, and mercy from the God of his Salvation. Surely he ſhall be frequently viſited, neither ſhall he ever be ignorant of the time of his Viſitation however ſo ſecretly, and as a thief he cometh, who viſiteth in Spirit, who is a modeſt lover, and while he is yet afar off, the well watching ſoul, with a ſober mind ſhall perceive him.

Now that ſilent waiting is according unto Scripture, I have above ſhowed out of the *Lamentations*. Alſo the words of *Habakkuk* do plainly hold forth the ſame, I will ſtand on my watch, and I will hear what the Lord will ſpeak in me.

Moreover,

Moreover, that *Socrates* and *Plato* taught this doctrine of the converting or turning in of a man to himſelf, to within himſelf, to behold the innate idea of vertue in him, ſee *Plato* his *Charmides*.

And as concerning profiting by ſilence in the company of good men, *Seneca* that renowned Philoſopher ſaith thus, *Epiſtola* 94. *eſt aliquid quod ex magno viro vel tacente proficias*, there is ſomewhat that thou mayſt profit by a great man, (to wit who is great in virtue) even when he is ſilent.

And concerning retiring unto a mans ſelf, to converſe with the Divine Spirit that is within him; that famous Emperor and Philoſopher *Marcus Aurelius Antoninus*, in his Books of Meditation concerning himſelf, *lib.* 4. *num.* 3. ſaith thus, A man cannot any whther retire better than to his own ſoul. And again, he ſaith, afford then thy ſelf this retiring continually, and thereby refreſh and renew thy ſelf; and *lib.* 2. *num.* 11. It is ſufficient (ſaith he) for a man to apply himſelf wholly, and to confine all his thoughts and care to the tendance of that Spirit which is within him, and truly and really to ſerve him: his ſervice doth conſiſt in this, that a man keep himſelf pure from all violent paſſion and evil affection, from all raſhneſs and vanity, and from all manner of diſcontent, either in regard of

of the Gods or men. Note that by the Gods, *Antonius*, *Seneca*, *Socrates*, *Plato* and others of the beſt Philoſophers, underſtood Angels and Immortal Spirits (which the Scripture at times calleth alſo Gods) for they did believe there was but only one ſupream and infinite God the Creator, and upholder of all things, who is over all, bleſſed for ever.

THE END.